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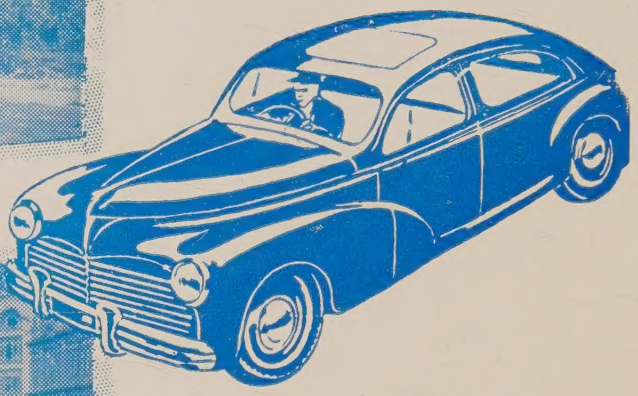

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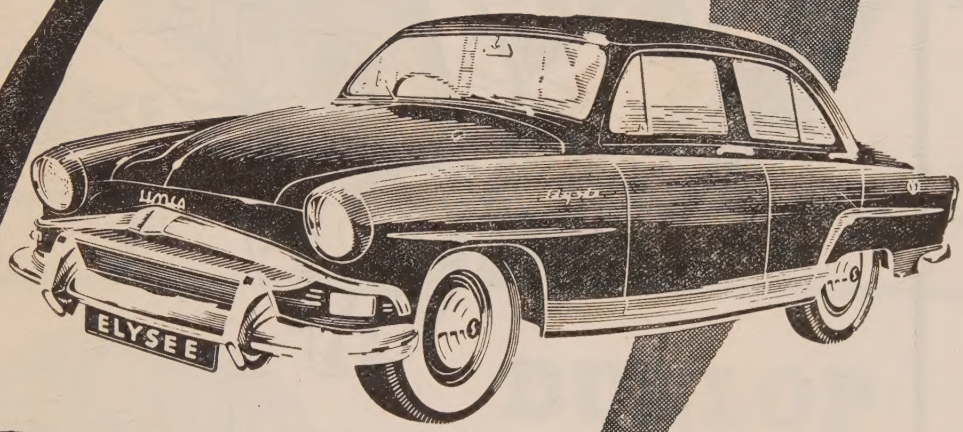

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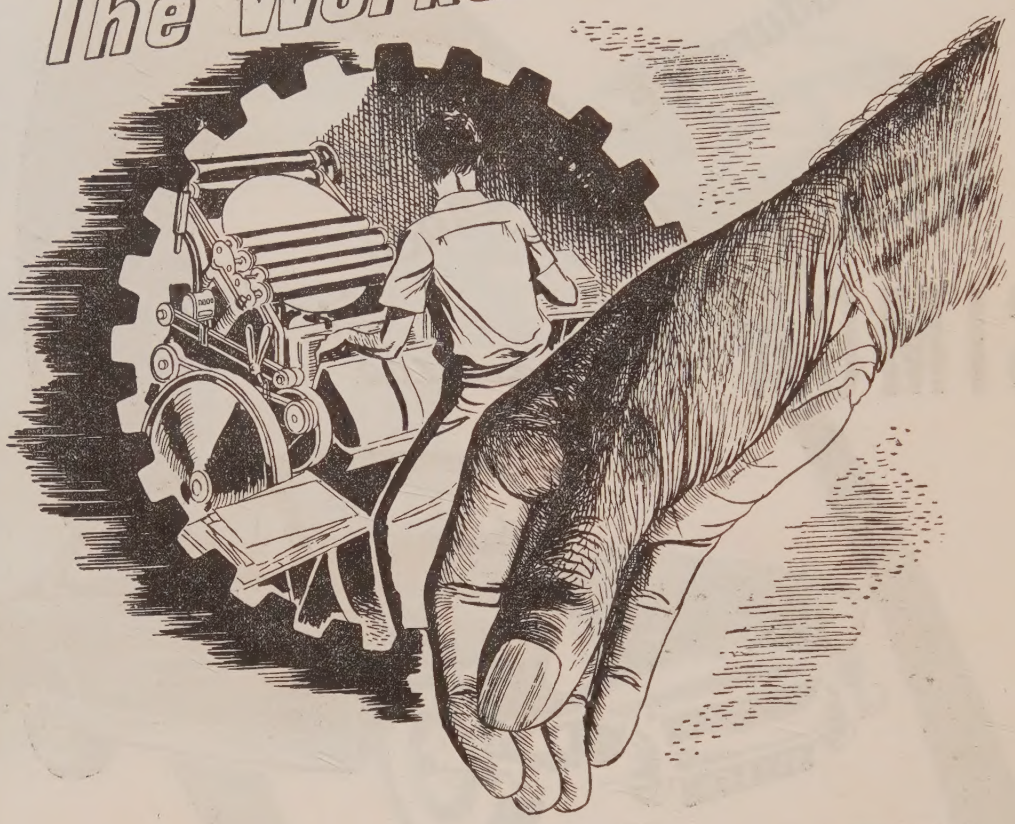

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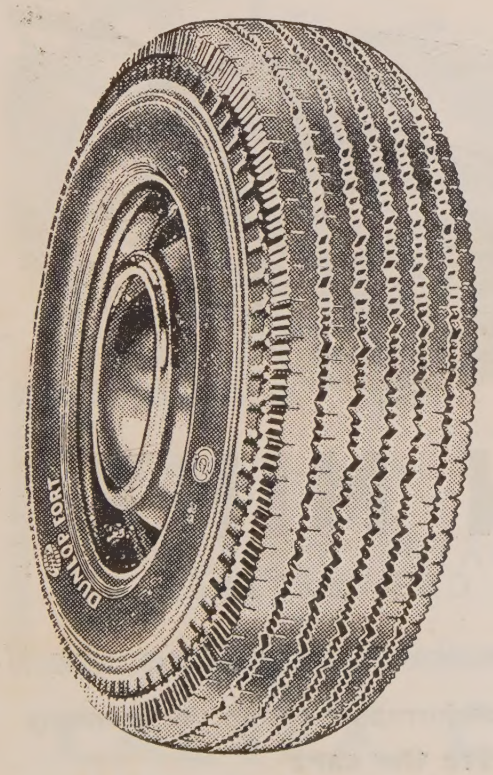

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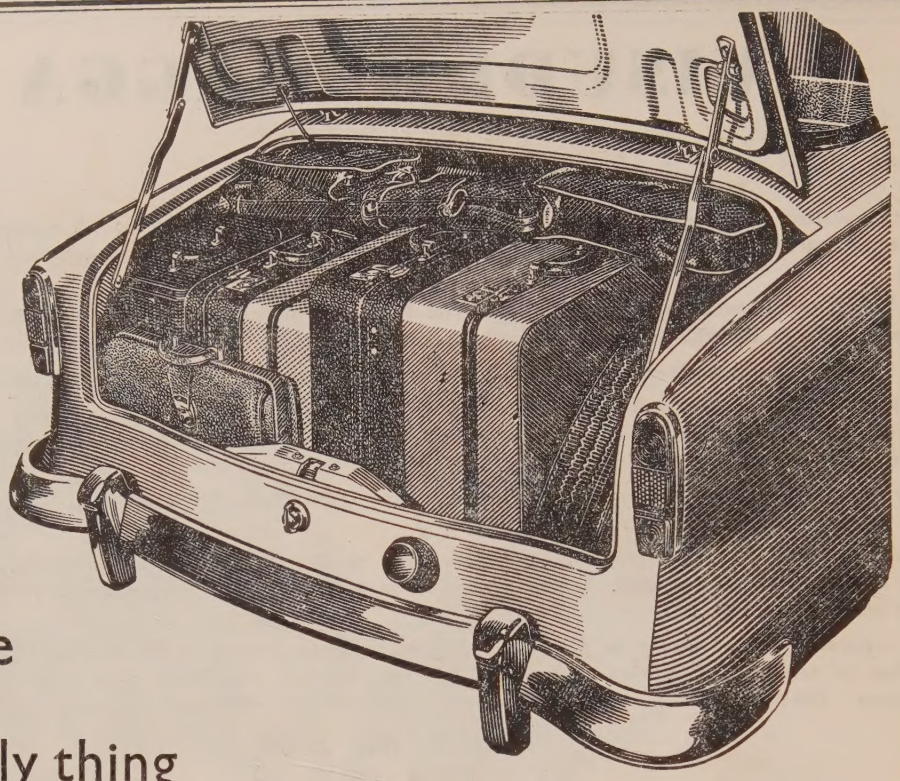

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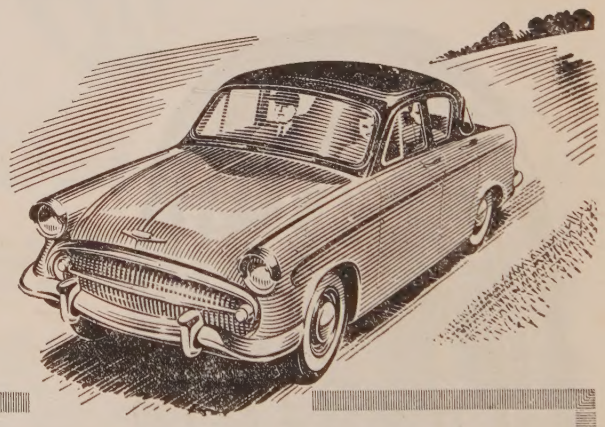

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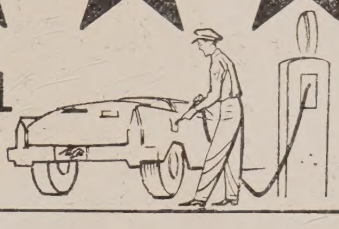

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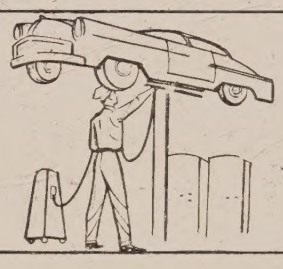

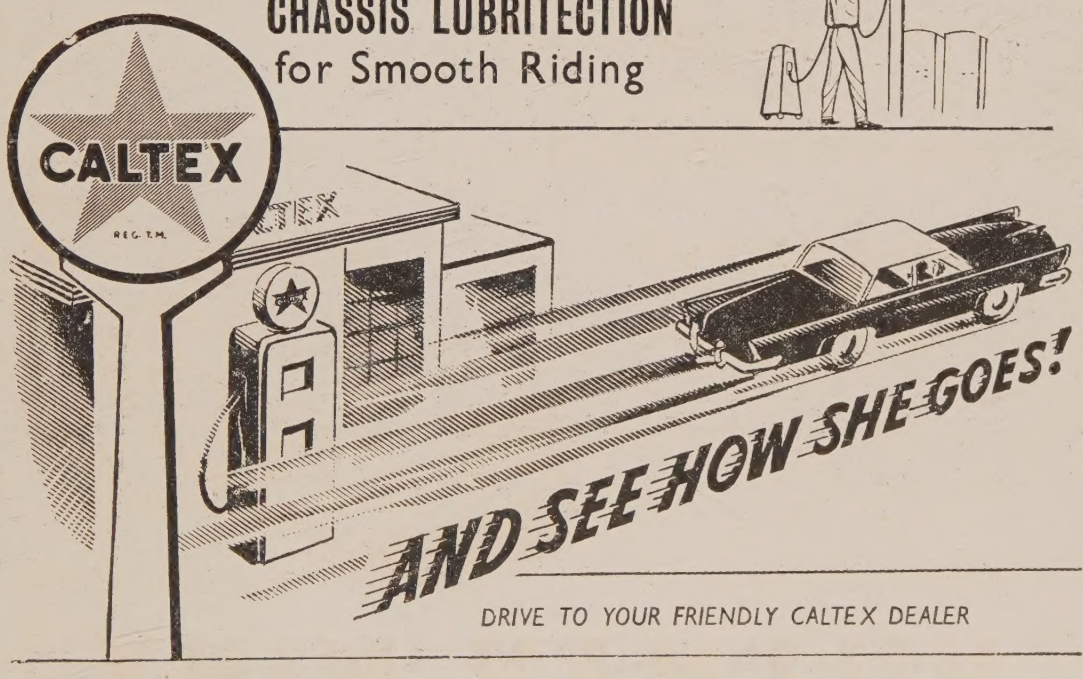

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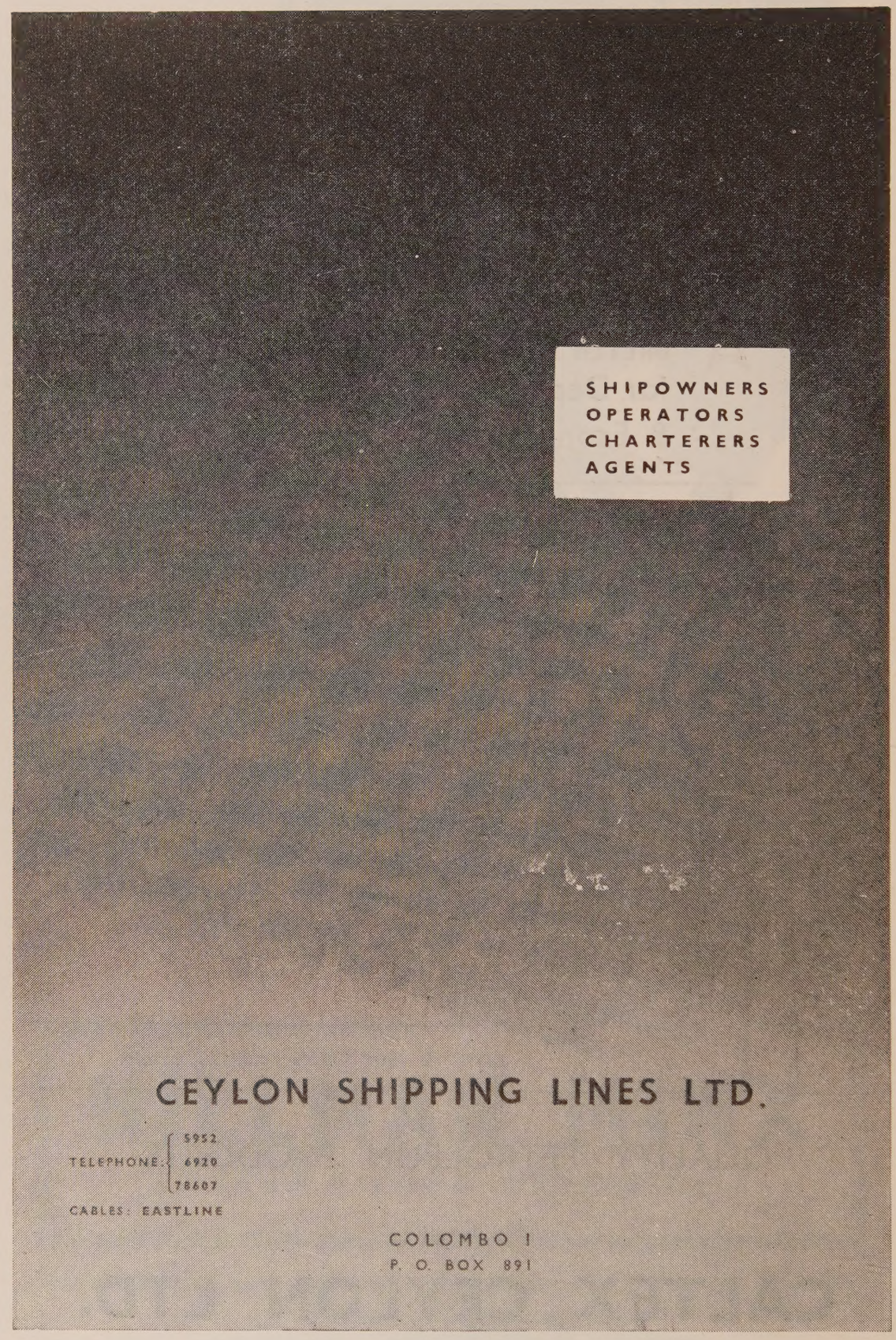

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THE BUDDHIST

(*Organ of the Colombo Young Men's Buddhist Association*)

FOUNDED 1888

Editor: G. P. MALALASEKERA, D.LITT., PH.D., M.A.

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THE TASK BEFORE US

THE Buddha Jayanti, which marked the 2500th anniversary of the Buddhist Era (as traditionally accepted), has come to an end and, by the time these words are read, gone into history. It has been in many ways a most significant event not for Buddhists only, who form nearly one third of mankind, but for the whole world as well. To the Buddhists, its greatest importance lay in the fact that in its celebration the five hundred and fifty million of them, inhabiting many lands and climes, divided into several schools and diverse sects, were drawn together into a bond of unity such has had never existed before. The divisions which separated them were bridged, misunderstandings and misconceptions cleared away, and the fact recognized beyond doubt that, in spite of apparent divergences, Buddhism is fundamentally one, its doctrines basically the same, though sometimes differently interpreted and that the variations are connected with either matters of ritual and ceremonial or the emphasis laid on some aspect of the Doctrine rather than on others. No religion which, like Buddhism, has had such a vast expanse within space and time, could have escaped the grafting upon it of many features which did not originally belong to it. But, the surprising thing has been that, in the case of Buddhism, the graftings have been so few and have not seriously affected the parent stock.

In the context of the world, the Buddha Jayanti had served to reveal the tremendous interest evinced by large numbers of men and women everywhere, particularly among the intellectuals, in the teachings of the Buddha and their eagerness to learn more about them. The Buddhist revival in India, in which India's national leaders have taken a personal interest, has been an eye-opener. The marked resurgence of Buddhism in Japan and Communist China has been to many a revelation, while the participation of a Russian delegation, with official backing, in the fourth World Conference of Buddhists, held at Khatmandu in Nepal, came as a very pleasant surprise.

More significant than all this, however, has been the universal acceptance by right-thinking people of the claim that the Buddha's teachings are *Akalika*, timeless, *i.e.* effective for all ages, that their efficacy is as potent today as it was when they were first proclaimed twenty-five centuries ago. Millions of men and women are convinced that today the hope of humanity lies in its religions, when the advancement of science has created intensification of fear and apprehended horrors and scientists having wrested Nature's hidden secrets are planning to utilize their knowledge in ways that must eventually mean the destruction of civilization, perhaps, the annihilation of mankind. And among religions, Buddhism, with its clean record of freedom from violence and bloodshed in the course of its propagation, has, perhaps, the greatest opportunity of ultimately becoming the world religion, *par excellence*, the religion of all humanity.

The task before us, Buddhists, is, therefore, clear. It is a two-fold one. To us Buddhism has come with our mothers' milk, as part of a priceless heritage. We must share it with the rest of mankind, endeavouring to the utmost of our power

ACKNOWLEDGMENT

The Editor acknowledges with gratitude the services of **Dr. Ananda Guruge, C.C.S.,** in undertaking to prepare and publish this special issue of *The Buddhist.*

to make its sublime message known throughout the world. The second, and by far the more important, part of our task is to lead exemplary Buddhist lives, doing everything we can to promote peace and happiness. There is a great job for us to do ; a tremendous responsibility rises upon us, who form a large section of the world's population, and we must not be found wanting. The world is once again passing through tremendous turmoil and crisis, and the minds of men everywhere are beset with fear and anxiety. The human race has been brought into an impasse where it would seem that the only way to achieve happiness is through blood and sorrow, violence and worse. There is a grim struggle in progress between the forces of good and evil, of life and death. The overriding threat of war hangs perilously over the world which is racked by disputes and rivalries such as have often in the past led to armed conflict. There is suspicion and distrust among nations and appaling lack of understanding among peoples, paradoxical though it would seem in this age of amazingly fast communication. Mankind is divided into two rival camps and they are engaged in a " Cold War " of conflicting ideologies which, at any moment, might be transformed into a " Hot War."

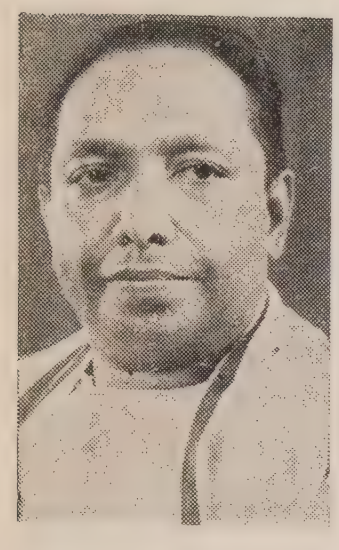
We must make it our business, in collaboration with men of goodwill everywhere, to discover specific measures for the solution of these problems that beset the world. There can be no peace till there is universal disarmament but that is, as yet, a far-away goal. We can however, influence public opinion and persuade our governments to tread themselves the paths of harmony and concord and give every possible support to the ultimate achievement of total disarmament. If the five hundred and fifty millions of us determinedly work for peace, it is no exaggeration to say that there *will* be peace in the world. But, in order to usher in an era of peace, many things will have to be done to bring about understanding and friendship among peoples, to mobilize the creative and constructive forces of the world by securing equal rights for nations and equal rights for individuals now labouring under various forms of discrimination.

There is a famous passage in our sacred books where the Buddha enjoins upon the followers to be *warriors* in a worthy cause, " for lofty virtue, for high endeavour, for sublime wisdom." Let us arraign ourselves among the forces that fight against injustice and abuse of power in their myriad forms, against the real enemies of mankind—poverty, hunger, disease and above all ignorance. Let us do all we can, individually and collectively, first in our lands, to proproduce more food and other amenities of life, to raise the standards of living, to provide more and better opportunities to men and women of every race for a decent life. Let us strive in constructive work for peace and progress, shoulder to shoulder with peace-loving peoples all over the world. Let us be free from short-sightedness, indifference and impatience, free from arrogance of claiming for ourselves the prerogatives of spiritual and temporal law-givers free from the desire to make religious cults out of emotional political currents of the moment, designed to appeal to man's capacity for hatred and fear and not to the capacity for forgiveness and charity and understanding. We must beware of the greedy forces of intolerence and demagoguery and respect the inherent right of men to differ from others in their beliefs and their associations. We must be on our guard against Chauvinists of all sizes and shapes and descriptions, protagonists of violence and suspicion and intolerence, of malice and misrepresentation, for these are forces incompatible with the flowering of the human spirit.

To enable us to do this, we need faith in ourselves, in the causes we expouse ; we need faith and stamina and a wise recognition of realities. We need independence of judgment, supreme courage and moral strength to rise above mass hysteria, the enthusiasms that represent only the common denominator of popular acquiescence. We must bring about a revolution in the world, a spiritual revolution, a revolution in man's minds and hearts, a revolution of values which is the only worth-while revolution. The nature of the revolution has been taught to us by the greatest revolutionary of all times, the Buddha Sakyamuni. The revolution must be created in our own hearts and then any others will be affected thereby. It is a duty we owe to ourselves ; it is our job ; it is the most worth-while job in the world. Let us get on with it. *Appamadena sampadetha.* Let us get on with it with the fullest awareness and determination.

THE ESSENCE OF THE BUDDHA'S TEACHINGS

THE FIRST SERMON



Dr. G. P. MALALASEKERA,
D.Litt., Ph.D., M.A.,
the Editor of The Buddhist.

IT was seven weeks after the attainment of Enlightenment that the Buddha decided to preach His first sermon. For this purpose, He went on foot to the Deer Park at Isipatana, now called Saranath, near Benares. He selected as His first audience the five ascetics who had been old friends and colleagues of His. They had marvelled at His stern resolve while He practised self-mortification but had been filled with angry disappointment and left Him in disgust when Gotama had abandoned extreme ascetism and begun to take ordinary food. To them, therefore, the Buddha returned, to proclaim that He had at last discovered what He and they had sought.

It was a very practical sermon and went straight to the heart of their problem. He declared that those who wish to lead a religious life should avoid the two extremes of self-indulgence and self-torture. Self-indulgence is low and self-mortification crazy: both are profitless. There is a Middle Way which leads to insight and wisdom: its fruit is serenity, knowledge, enlightenment, Nibbana.

It is summed up in four great truths, four irrefutable facts—the fact of suffering, the further fact that this suffering has its cause in the craving for personal satisfaction, the third fact that this suffering will cease when such craving is stilled, and fourthly, that that result can be achieved by treading the Middle Way, otherwise defined as the Noble-Eightfold Path, consisting of right views, right aspirations, right speech, right conduct, right livelihood, right effort, right mindfulness and right rapture.

Once deliverance is thus obtained from suffering, such emancipation cannot ever be lost from those that have won it. There will be for them no more faring on through continued existence, no more birth and no more death. The fundamental principle of all reality is that whatever has a beginning must, in due course, also have an end, and suffering is no exception. Herein lies the core of the truth—the impermanency of everything in this world of time and space. The recognition of this fact provides the means for the eradication of all ill. Well might the devas of the ten thousand world-systems rejoice that the Rule of Truth and Righteousness had at last been established and the great fact of emancipation proclaimed !

This first sermon contains all the essentials of the Buddha's teaching and the elements of the Buddhist ideal. Its foundation is the apprehension of the ultimate facts of life, reached not so much by reasoning and logic as by immediate insight. When this apprehension is once gained the passions of sense are subdued, all ill-will disappears and conflict ceases. The winner of the goal no longer demands that the world shall minister to his gratification; he is delivered from the arrogance of claiming the recognition of his own individuality. The cravings, on which his being had erstwhile been reared, have died away and, in the resultant calm, there is intense but tranquil joy.

It is fundamentally a teaching of emancipation: "just as the great ocean," says the Buddha, "has only one taste, the taste of salt, so has this doctrine and discipline only one taste, the taste of emancipation." Emancipation must needs imply the existence of evil from which men must be freed; a happy world would require no such doctrine. Both facts are equally important—that is the reason for the statement which occurs again and again in the Buddha's discourses: "One thing do I teach and one only—suffering and the extinction of suffering." The two are inseparable, they are complementary.

The first sermon is also significant for what it does not contain. It does not, for instance, give any account of the creation of the world, nor the progress of events whereby sin and death came to spoil the perfect order of things. It does not promise exemption from pain and evil in return for prayer or ritual or sacrifice, nor any support or favourable intercession by the divine powers. The Buddha does not proclaim Himself a saviour, willing and able to take upon himself the sins of mankind. On the contrary, He declares that each man and woman must bear the burden of their own evil actions.

So far from promising, by his own merits, to save His disciples from the effects of their misdeeds and folly, He asserts that no god, even, can do for any man that work of self-conquest and self-emancipation which in the teaching of the Buddha stands for "salvation." It will be seen, therefore, that many of the features which we are accustomed to find in what is usually called "religion" are absent from Buddhism. The Buddha claims only to be a guide, a Teacher of the Way, who having gained deliverance from suffering, declares that spiritual emancipation is no divine gift of grace but the conquest of man's intellect and will, rightly ruled and directed by man himself.

The goal and reward of the higher life is not in any external state but in the attainment of a perfect and tranquil mind. Nibbána, which is the name given to that goal, is not a sort of Buddhist heaven, no new Jerusalem, no Holy City with "gates of pearl and streets of pure gold, as it were, of transparent glass." There are heavens mentioned in the Buddhist books but they are just as transitory as the world of men; their pleasures just as fleeting and unsatisfactory.

"Come," says the Buddha to His disciples, "lead the good life"; and for what end? The extinction of suffering. It would be wrong to think that the suffering which the Buddha envisages is something apart from the ordinary sorrows and pains of life, the trivial material and moral suffering we all know; it is wrong to imagine that what the Buddha has in mind is a sort of metaphysical suffering, like the Weltschmerz of German philosophy. Nothing is further from the truth. It is precisely of the suffering we are familiar with that he spoke: old age and illness, death, association with those we dislike and separation from those we love. Nothing can be simpler than this. The Buddha takes His stand upon common experience, on the bitter consciousness of the ills that flesh is heir to, on revolt against the pleasures as well as the cares and sorrows of the world.

The first requisite of His teaching is thus a frank recognition of the facts of life, a just estimate of their values. The first essential is a realisation that all conscious existence is enveloped in suffering. The world is on fire, burning with lust, ill-will and stupidity; how can there be laughter and joy? This body of ours is a dressed-up lump, sickly and frail; neglect it but for a few days and it becomes a mass of filth. In a few years it breaks into pieces and ends in death. Thereafter, it becomes carrion for dogs and jackals, wolves and worms.

The maladies of the body are only too well-matched by the ills of the mind—striving and failure, frustrated ambition, mortified passion, baffled hope and disappointed endeavour, inexpressible bereavement, love wrecked by accident, disease or death. What anguish of mind there is in a single life-time, what grief and dejection, what lamentation and despair! Not all the waters of the four great oceans can equal the tears shed by a single being in his long pilgrimage through the innumerable ages of his past. The scene of our days and years is full of change; all our pleasures must end, alas! too brief is their satisfaction. Early and late Death goes his rounds, ever alert and irresistible, mowing down high and low, rich and poor, young and old, the mighty and the meek.

THE BUDDHA UNDER THE BODHI TREE AT GAYA
(A temple fresco)

This unescapable doom hangs over all felicity, frustrates all hope, poisons all joy. No one can escape it, whether deity, man or demon. The gods in their celestial hostelries, however splendid they may be, and their life, however glorious, some of them redoubtable tyrants, others compassionate protectors,—they, too, are dominated by the same laws of decrepitude and dissolution as ours. How can they, deluded by their folly, save the world from suffering when they have not freed themselves therefrom ?

Other religions, too, have described man as a pilgrim through a vale of tears, called the world a bubble, the life of man but a span, full of sorrow from womb to tomb, cursed from the cradle to the grave. But these religions, while declaring that " the world passeth away and the lust thereof," also assure us that behind this transitory show lies God's eternity and that therein is security for those who do God's will. God, they say, has revealed in the commandments the conduct which enables men to share in his heaven. He has thus shown himself to be their Father and even though they must humble themselves before his holiness they may yet trust his mercy to forgive. Buddhism has no such consolation of possible mercy to offer. The laws that govern life are merciless and the Buddha refuses to be mealy-mouthed in His exposition of them. All existence, all existence as we know without exception, is sorrow, He declared.

That His was an unattractive doctrine the Buddha Himself realised, and we are told that, for a brief moment after His Enlightenment, He wondered whether it would be worthwhile carrying such a message to men who were blinded by passion and wrapt in the darkness of ignorance. But then He recalled that it was for this that He had laboured throughout countless lives ; He knew that among men there were many whose minds were dulled by hardly any dust at all, and they would understand. In the world were men of many dispositions and capabilities, like lotuses in a pool, some blooming under the water, some on its surface, some emerging out of it. The Buddha considered Himself a physician ; the illness of the world was desperate and a desperate remedy was required ; nothing less would suffice. *If by the sacrifice of His own life He could assure happiness to the world's creatures, He would have gladly laid it down.* Many times, in His previous existences, while preparing for Buddhahood, He had given His life for others and one more life would have meant nothing to Him. But, in the destruction of suffering, as the Buddha saw it, the shepherd laying down his life for the flock had no meaning.

Though He thus declared the world and all in it a mass of suffering, the Buddha never showed any impatience with it ; He was never angry with the world nor did he curse it. He thought of it as unsatisfactory and transitory rather than as wicked, as ignorant rather than rebellious. The temper which prompts the Buddha's utterances is not the melancholy of satiety, which, having enjoyed all things, finds that all is vanity, but rather the regretful verdict of one who, while sympathising with the nobler passions—love, ambition, the quest of knowledge—is forced to pronounce them transitory and hence unsatisfactory. In His life there is no idea of suicidal sacrifice, no element of the tragic, no nervous irritability. The cares of the world did not weigh Him down. He was not overpowered with a sense of alienation from a holy god, of shame at the violation of a father's will and love. He did not consider Himself as belonging to a race whose first pair had drawn upon themselves a sentence of labour and pain and involved their descendants in corruption. There was no need to call for repentance to escape an impending doom.

The Buddha was, therefore, always happy. " Happy I seek my rest," He declared over and over again. " Happy I rise ; happy I pass the day, escaped from snare of evil." He described His teaching as " lovely in its origin, lovely in its progress and lovely in its consummation." One has only to read the outpourings of the heart of His disciples, as contained in the records, to realise that their lives, too, were irradiated with joy, with bliss ineffable.

This was because the Buddha had not only the recognition of the existence of suffering but also the sure knowledge of the way out of it. There are four possible attitudes to suffering. The first is its denial in the face of all evidence to the contrary ; the second, passive resignation, the acceptance of a state of things which is inevitable ; the third is that of camouflage, by uttering

pompous sophistries about suffering, that it disciplines character, and attributing to it various other qualities so as to ennoble it or to diminish its bitterness. The fourth is to fight against it, accompanied by the faith that it can be overcome.

This last is the Buddhist attitude. "Warriors, warriors, we call ourselves," says a well-known passage, "we fight for splendid virtue, for high endeavour, for sublime wisdom." It is necessary for purposes of conquest that we should discern in all his forms, beneath all his disguises, the enemy against whom we fight. It is a fight that each one must wage for himself, by himself. While it is true that we do not find in Buddhism the consolation of a saviour willing and able to fight on our behalf, we do find in it the encouraging and ennobling faith that man has within himself the strength and virtue that render him independent of all such consolation. It is the one religion that bids man unequivocally to trust himself, that calls upon him to raise himself by his own exertion, to govern and control and form himself. It is the one religion that tells him not only that there is no strength outside of himself to help him, but what is even more significant, there is no one that can prevail against him, should he conquer and achieve sovereignty over himself. Not even a god, nor Mára, nor Brahma (God) can change into defeat the victory of the man who has won self-conquest. "By canal and aqueduct," says an old text, "men lead the water where they want; fletchers bend the arrow; wise men fashion themselves." And again "self is the lord of the self; who else is the lord?" To depend on the mercy of a creator, says the Buddha, would be mere folly :—

He who has eyes can see the sickening sight :
Why does not Brahma set his creatures right ?

If his wise power no limits can restrain
Why is his hand so rarely spread to bless ?
Why are his creatures all condemned to pain ?

Why does he not to all give happiness ?
Why do fraud, lies and ignorance prevail ?
Why triumphs falsehood—truth and justice fail ?

I count your Brahma one the unjust among,
Who made a world in which to shelter wrong.

As against this belief in a creator the Buddha gives His own teaching :—

By oneself alone is evil done, by oneself is one defiled.
By oneself is evil avoided, by oneself alone is one purified.
Purity and impurity depend on oneself; no one can purify another.

Thus was the clarion-call sounded of human liberty : "Be ye refuges unto yourself; be ye your own salvation. With earnestness and high resolve work out your salvation with diligence."

The Doctrine of Kamma

The Buddha wished to fulfil rather than to destroy the teachings of His predecessors. He was a reformer rather than a revolutionary and, as such, He made as much use as He possibly could of the beliefs and doctrines He found in existence. Thus it was that He accepted without much demur the accounts of the universe which He found prevalent in His day. But some of the old teachings He refused to accept at all.

One such was the belief in an Almighty God (called in the Buddha's day, Brahma), described as "The Great Being, the Conqueror, the Unconquered, the All-seeing, the Disposer, the Lord, the Maker, the Creator, Chief of all, appointing to each his place, the Ancient of Days, the Father of all that have been, are and yet to be." The Buddha declared quite categorically that there was no such being and could not be. No one had ever seen him, not even the great sages who claimed to be the guardians of his word and the exponents of his will. The Buddha did not quite call the brahman (and other) priests a "generation of vipers," but He said they were no better than a string of sightless men, wandering in a waterless jungle, blind leaders leading blind followers. The Buddha's teaching was that all life is suffering; if there were an Almighty God, whatever be his name, it was assumed that all power was vested in him; man was simply the instrument of his will.

If there exists some Lord all powerful to fulfil in every creature bliss or woe, and action good or ill, it is assumed that all power is vested in him. Man does but work his will. Saint and criminal are

alike the product of his agency, the distinction between good and evil thus disappeared. To a god, who is also the author of suffering and sin, no one could pay the homage of deep devotion or humble love. It did not matter, as far as the Buddha was concerned, whether this power was a living thing or an impersonal force, whether the world was created by a god desirous of multiplying himself, or as a sport, a passing whim of the divine being, almost a mistake, or whether it was the manifestation of some exuberant force-giving expression to itself in joyous movement. He refused to acquiesce in such a view.

Brahma, whether god or impersonal power, cannot be an exception to the law of impermanence that reigns in the universe. The mightiest mountain and the deepest ocean depths, the broad earth itself disintegrate and pass away as surely as the gorgeous butterfly that dances in the sunlight. Brahma, too, is subject to the same law. The destruction of the whole universe is as certain as the death of a mouse and, to the philosopher, not any more important. It was perhaps this same thought that Shelley had in mind when he wrote :

Worlds on worlds are rolling ever from creation to decay,
Like the bubbles on a river, sparkling, bursting, borne away.

Having thus denied permanence to Brahma, the Buddha denied also that all the creatures of the world were under Brahma's domination. If he had no power even over himself, how could he have power over others ? But then, there arose the further question, if Brahma did not rule the world, who was responsible for all that happened in it ? Who determined birth and old age and death ? Who was responsible for the inequalities amongst men, some being rich, others poor, some wise, others stupid, some noble and kind, others selfish and wicked, some healthy and strong, others wretched and sickly ? Was it by mere chance that these things happened ? No, answered the Buddha, nothing happened by chance, and then proceeded to formulate the doctrine which came to be known as the law of Kamma, and which forms one of the most fundamental of his teachings.

Now, how do modern scientists account for the inequality of mankind ?

Confining themselves purely to sense-data, they attribute this inequality to chemico-physical causes, heredity, environment, and so forth.

Julian Huxley writes in his " Stream of Life," " some genes control colour, others height or weight, others fertility or length of life, others vigour and the reverse, others shape or proportions. Possibly all, certainly the vast majority, of hereditary characters are gene-controlled. For mental characters, especially the more complex and subtle ones, the proof is more difficult, but there is every evidence that they are inheritable, and no evidence that their inheritance is due to a different mechanism from that for bodily characters. That which is inherited in our personality and bodily peculiarities depends somehow upon the inter-action of this assorted battery of genes with which we are equipped at fertilization."

One must admit that all such chemico-physical phenomena, revealed by scientists, are partly instrumental,—but could they be solely responsible for the subtle distinctions and vast differences that exist amongst individuals ? Yet, why should identical twins who are physically alike, inheriting like genes, enjoying the same privilege of upbringing, be so temperamentally, intellectually, and morally totally different ?

Heredity alone cannot account for these vast differences. Strictly speaking, it accounts more plausibly for the similarities than for most of the differences.

The infinitesimally minute chemico-physical germ, which is about 1/120th of an inch across, inherited from parents, explains only a portion of man, his physical foundation. With regard to the more complex and subtle mental, intellectual, and moral differences we need more enlightenment. The theory of heredity cannot satisfactorily account for the birth of a criminal in a long line of honourable ancestors, for the birth of a saint in a family of evil repute, for the arising of infant prodigies, men of genius and great spiritual teachers.

According to Buddhism, this inequality is due not only to heredity, environment, " nature and nurture," but also to Kamma or, in other words, to the result of our own past actions and our present doings. We ourselves are responsible for our own happiness and misery. We create our own heaven.

We create our own hell. We are the architects of our own fate.

Perplexed by the seemingly inexplicable, apparent disparity that exists amongst humanity, a young truth-seeker approached the Buddha and questioned Him regarding this intricate problem of inequality :

" What is the cause, what is the reason, Lord," questioned he, " that we find amongst mankind, the short-lived and the long-lived, the healthy and the diseased, the ugly and beautiful, those lacking influence and the powerful, the poor and rich, low-born and the high-born, the ignorant and the wise ? "

The Buddha's reply was :—

" All living beings have actions (*kamma*) as their own, their inheritance, their congenital cause, their kinsman, their refuge. It is Kamma that differentiates beings into low and high states."

He then explained the causes of such differences in accordance with the law of cause and effect.

Certainly we are born with hereditary characteristics. At the same time we possess certain innate abilities that science cannot adequately account for. To our parents we are indebted for the gross sperm and ovum that form the nucleus of this so-called being. There they remain formant until this potential germinal compound is vitalised by the Kammic energy needed for the production of the foetus. Kamma is, therefore, the indispensable conceptive cause of this being.

The accumulated Kammic tendencies, inherited in the course of previous lives, play a far greater role than the hereditary parental cells and genes in the formation of both physical and mental characteristics.

Dealing with the problem of variation, an old Buddhist text states :

" Depending on the difference in Kamma appears the difference in the birth of beings, high and low, base and exalted, happy and miserable. Depending on the difference in Kamma appears the difference in the individual features of beings, as beautiful and ugly, high born or low-born, well-built or deformed. Depending on the difference in Kamma appears the difference in *worldly* conditions of beings as gain and loss, fame and disgrace, blame and praise, happiness and misery.

" *By Kamma the world moves, by Kamma men*
Live, and by Kamma are all beings bound
As, by its pin, the rolling chariot wheel.
" *By Kamma one attains glory and praise,*
By Kamma bondage, ruin, tyranny.
Knowing that Kamma bears fruit manifold.
Why, say ye, ' In the world no Kamma is ' ? "

Thus, from a Buddhist point of view, our present mental, moral, intellectual, and temperamental differences are preponderantly due to our own actions and tendencies, both past and present.

Although Buddhism attributes this variation to Kamma as the chief cause, amongst a variety of causes, it does not, however, assert that everything is due to Kamma. The law of Kamma, important as it is, is only one of twenty-four conditions described in Buddhist Philosophy.

Refuting the erroneous view that " Whatsoever weal or woe or neutral feeling is experienced is all due to some previous action," the Buddha states :

" So, then, owing to previous action men will become murderers, thieves, unchaste, liars, slanderers, babblers, covetous, malicious, and perverse in view. Thus for those who fell back on the former deed as the essential reason, there is neither the desire to do, nor effort to do, nor necessity to do this deed, or abstain from that deed."

This important text contradicts the belief that all physical circumstances and mental attitudes spring solely from past Kamma. If the present life is totally conditioned or wholly controlled by our past actions, then certainly Kamma is tantamount to fatalism or determinism or predestination. One will not be free to mould one's present and future. If this were true, Life would be purely mechanistic, not much different from a machine. Whether we are created by an Almighty God who controls our destinies and fore-ordains our future, or are produced by an irresistible Kamma that completely determines our fate and controls our life's course, independent of any free action on our part, is essentially the same. The only difference lies in the two words, God and

BUDDHA STATUE AT KELANIYA TEMPLE

Kamma. One could easily be substituted by the other, because the ultimate operation of both forces would be identical.

Such a fatalistic doctrine, is not the Buddhist law of Kamma.

According to Buddhism, there are five orders or processes (*Niyámas*) which operate in the physical and mental realms.

They are :

1. *Utu Niyáma*, physical inorganic order, *e.g.*, seasonal phenomena of winds and rains. The unerring order of seasons, characteristic seasonal changes and events, causes of winds and rains, nature of heat, etc., belong to this group.

2. *Bija Niyáma*, order of germs and seeds (physical organic order) ; *e.g.*, rice produced from rice-seed, sugary taste from sugar-cane or honey. Peculiar characteristics of certain fruits, etc. The scientific theory of cells and genes and the physical similarity of twins may be ascribed to this order.

3. *Kamma Niyáma*, order of act and result, *e.g.*, desirable and undesirable acts produce corresponding good and bad results. As surely as water seeks its own level, so does Kamma, given opportunity, produce its inevitable result, not in the form of a reward or punishment but as an innate sequence. This sequence of deed and effect is as natural and necessary as the way of the sun and the moon.

4. *Dhamma Niyáma*, order of the norm, *e.g.*, the natural phenomena occurring at the advent of a Bodhisatta in his last birth. Gravitation and other similar laws of nature, the reason for being good, and so forth may be included in this group.

5. *Citta Niyáma*, order of mind or *psychic* law, *e.g.*, processes of consciousness, arising and perishing of consciousness, constituents of consciousness, power of mind, etc., including telepathy, telesthesia, retrocognition, premonition, clairvoyance, clairaudience, thought-reading and such other psychic phenomena which are inexplicable to modern science.

Every mental or physical phenomenon could be explained by these all-embracing five orders or processes which are laws in themselves. Kamma as such is only one of these five orders. Like all other natural laws, they demand no law-giver.

Of these five, the physical inorganic order and the order of the norm are more or less mechanistic, though they can be controlled to some extent by human ingenuity and the power of mind. For example, fire normally burns, and extreme cold freezes, but man has walked scatheless over fire and meditated naked on Himalayan snows ; horticulturists have worked marvels with flowers and fruits, and Yogis have performed levitation. Psychic law is equally mechanistic, but Buddhist training aims at control of mind, which is possible by right understanding and skilful volition. Kamma law operates quite automatically and, when the Kamma is powerful, man cannot interfere with its inexorable result though he may desire to do so ; but here also, right-understanding and skilful volition can accomplish much and mould the future. Good Kamma, persisted in, can thwart the reaping of bad. Kamma, or as some prefer to say " action influence," is certainly an intricate law whose working is fully comprehended only by a Buddha. The Buddhist aims at the final destruction of all Kamma.

Kamma means action, doing, work, business ; and the law of Kamma may be described as the Law of Cause and Effect. Very briefly stated, it is this : everything that happens does so only by reason of some antecedent cause, and with the cessation of that cause also ceases to be. Otherwise expressed, everything is the effect of some cause and is itself the cause of some other effect. This law, the Buddha declares, holds true in every department of the universe ; it is a very intricate thing to follow in all its multifarious details, through every turning of its many remifications, but as far as man is concerned it is the law that affects his happiness and sorrow. It has no origin in time ; in fact, it has no origin at all ; it is not a " command," therefore it cannot be broken. Thus, in Buddhism, there is no such thing as sin in the sense of a violation of God's command.

No one can, however, disregard it without paying the penalty, but the penalty is never arbitrary, though it is unvarying. It cannot be altered by beseeching, by self-torturing or by offerings. No god can interfere with it. Gone, therefore, is the need for prayers, ceremonies and rites and the priesthood required for their celebration.

It will not be condemned of any one ;
Who thwarts it loses, and who serves it gains ;
The hidden good it pays with peace and bliss,
The hidden ill with pains.

It knows not wrath or pardon ; utter-true
Its measures meet, its faultless balance weighs ;
Times are nought, tomorrow it may judge,
Or after many days.

Thus, for the rule of Brahma, the Buddha substituted the rule of the Law of Kamma ; like every thing and every one else Brahma, too, is involved in its power. The Buddha did not claim originality for this doctrine ; it had been taught by previous Buddhas but had been forgotten by later generations.

In this age, too, Yajnavalkya, the greatest of the pre-Buddhist thinkers of India, had hinted at it. But it was considered by him as a very esoteric doctrine and he taught it only in the vaguest outline at that. It was the Buddha who gave it shape and form and declared its universality. The Buddhists have always regarded it as the foundation of their religion. Very early in the Buddha's ministry, one of His first five disciples, Assaji, met the two young ascetics who later became the two chief disciples of the Buddha. They were wandering about in search of the Deathless and having seen Assaji asked him what he considered was the crux of his master's teaching. Assaji's answer was contained in a formula which from that day to this has been regarded as the most famous and the most authoritative statement of the Buddha's doctrine. *Ye dhamma hetuppabhava tesam hetum Tathagato aha ; tesan ca yo nirodho, evamvadi Mahasamano.* " How all things here through Cause have come, He hath made known—the Awakened One. And how again they pass away, This too the Great Recluse doth say."

According to this doctrine the universe has no assignable origin ; certainly no creator had started it, pronouncing it to be very good. Nothing can happen without a cause ; each event springs out of some antecedent and that, in its turn, has been produced by something else. In all this incalculable series there is no chance, no accident, no caprice, no fate.

So much for the general meaning of the word Kamma. In the moral and ethical sphere, *i.e.*, in the religious sense, it is any kind of intentional action, whether mental, verbal and physical is regarded as Kamma.

It covers all that is included in the phrase " thought, word and deed." Generally speaking, all good and bad actions constitute Kamma. In its ultimate sense Kamma means all moral and immoral volition. Involuntary, unintentional or unconscious actions, though technically deeds, do not constitute Kamma, because volition, the most important factor in determining *Kamma*, is absent. The Buddha says :

" I declare, that volition (*cetana*) is Kamma. Having willed one acts by body, speech, and thought."

Every volitional action of individuals, save those of Buddhas and Arahantas, is called Kamma, The exception made in their case is because they are delivered from both good and evil ; they have eradicated ignorance and craving, the root of Kamma. " Destroyed are their (germinal) seeds ; (selfish) desires no longer grow." This does not mean that the Buddhas and Arahantas are passive. They are tirelessly active in working for the real well-being and happiness of all. Their deeds, ordinarily accepted as good or moral, lack creative power as regards themselves. Understanding things as they truly are, they have finally shattered their cosmic fetters—the chain of cause and effect.

Kamma does not mean only past actions. It embraces both past and present deeds. Hence in one sense, we are the result of what we are ; we shall be the result of what we are. In another sense, it should be added, we are not totally the result of what we were, we shall not absolutely be the result of what we are. The present is, no doubt, the offspring of the past and is the present of the future, but the present is not always a true index of either the past or the future ; so complex is the working of Kamma.

Kamma is a Law in itself which operates in its own field without the intervention of any external, independent power.

Inherent in Kamma is the potentiality of producing its due effect. The cause produces the effect ; the effect explains the

cause. The seed produces the fruit; the fruit explains the seed, such is their relationship. Even so are Kamma and its effect; " the effect already blooms in the cause."

Happiness and misery, which are the common lot of humanity, are the inevitable effects of causes. From a Buddhist point of view they are not rewards and punishments, assigned by a supernatural, omniscient ruling power of a " soul " that has done good or evil. Theists who attempt to explain everything by this one temporal life and in an eternal future life, ignoring a past, may believe in a *post mortem* justice, and may regard present happiness and misery as blessings and curses conferred on his creation by an omniscient and omnipotent Divine ruler who sits in heaven above, controlling the destinies of the human race. Buddhism emphatically denies such an Almighty and All-merciful God-Creator and an arbitrarily created " immortal soul" ; it believes in natural law and justice which cannot be suspended by either an Almighty God or an All-compassionate Buddha. According to this natural law, acts bring their own rewards and punishments to the individual doer, whether human justice finds him over or not.

Some there are, who cavil saying : " So Buddhists, too, administer dope to the poor : "

" You are born poor in this life on account of your past evil Kamma. He is born rich on account of his good Kamma. So be satisfied with your humble lot; but do good to be rich in your next life."

" You are being oppressed now because of your past evil Kamma. That is your destiny. Be humble and bear your sufferings patiently. Do good now. You can be certain of a better and happier life after death."

The Buddhist doctrine of Kamma does not expound such fatalistic views. Nor does it vindicate a *post mortem* justice. The All-merciful Buddha, did not teach this law of Kamma to protect the rich and comfort the poor, by promising illusory happiness in an after-life.

Admittedly we are born to a state created by ourselves. Yet by our own well-directed efforts there is every possibility for us to create new, favourable environments even here and now. Not only individually but also collectively are we at liberty to create fresh Kamma that tends either towards our progress or downfall in this very life.

The Buddhist conception of Kamma has nothing to do with predestination. That which we have done in the past has made us what we are now; that which we are in the process of doing now, this day, this minute, is making what we shall be in the future. The future will be a process of becoming largely what we make it. It is always being shaped, but never finished. There is no evidence of its being predetermined independently of us, but we do know that we largely determine it by our own acts.

There is no fixed future, even as regards tomorrow, but only possible futures, which depend largely on our present thoughts and actions. Just as we have been making ourselves in all our previous lives, so now it lies with us to determine our future; there is no god that can stop our doing so. It is quite wrong, therefore, according to Buddhism, to say that everything is predetermined. In one place the Buddha declares, rather succinctly, " If any one says that a man must reap according to his deeds, then there is no virtue in righteousness to destroy sorrow. But if any one says that what a man reaps is in accord with his deeds, then there is such virtue." Our present Kamma can, if sufficiently powerful, completely change the results of past deeds; the past gives us certain tendencies and latencies, it is for us to fashion them how we will. We are our own creators as well as our own enemies.

It is this doctrine of Kamma that gives consolation, hope, reliance, and moral courage to a Buddhist. When the unexpected happens and he meets with difficulties, failures, and misfortunes, he realises that he is reaping what he has sown, and is wiping off a past debt. Instead of resigning himself, leaving everything to Kamma, he makes a strenuous effort to pull up the weeds and sow useful seeds in their place, for the future is in his hands.

Those who believe in Kamma do not condemn even the most corrupt, for they have their chance to reform themselves at any moment. Though bound to suffer in woeful states, they have the hope of

attaining eternal Peace. By their doings they have created their own hells and by their own doings they can create their own heavens, too.

A Buddhist who is fully convinced of the law of Kamma does not pray to another to be saved but confidently relies on himself for his emancipation. Instead of making any self-surrender, or propitiating any supernatural agency, he would rely on his own will-power and work incessantly for the weal and happiness of all.

This belief in Kamma " validates his effort and kindles his enthusiasm," because it teaches individual responsibility.

To an ordinary Buddhist Kamma serves as a deterrent, whilst to an intellectual it serves as an incentive to do good purely from an altruistic point of view. He becomes kind, tolerant, and considerate.

This law of Kamma explains the problem of suffering, the mystery of so-called fate and predestination of other religions, and above all the inequality of mankind.

Rebirth and the Doctrine of " No-Soul "

The doctrine of Rebirth is the natural corollary to the Buddhist teaching of Kamma but before rebirth can be understood it is necessary to elucidate the Buddha's enunciation of the Doctrine of Anatta or " No-soul " : For, this is the one doctrine which separates Buddhism from all other religions, creeds and systems of philosophy and which makes it unique in the world's history. All its other teachings, such as the doctrine of impermanence, the denial of a supreme personal god, the law of Kamma, its system of ethics and its practice of meditation—all these are found, more or less in similar forms, in one or other of the schools of thought or religions which have attempted to guide men through life and explain to them the unsatisfactoriness of the world. But in its denial of any real permanent Soul or Self, Buddhism stands alone. This teaching presents the utmost difficulty to many people and often provokes even violent antagonism towards the whole religion. Yet this doctrine of No-soul or Anatta, is the bedrock of Buddhism and all the other teachings of the Buddha are intimately connected with it. The Buddha is quite definite in its exposition and would have no compromise, In a famous passage He declares, " Whether Buddhas arise in this world or not, it always remains a fact that the constituent parts of a being are lacking in a Soul," the Pali word used for " Soul " being Atta.

Now, what is this Soul the existence of which the Buddha denies ? Briefly stated, the soul is the abiding, separate, constantly existing and indestructible entity which is generally believed to be found in man from the moment of his birth up to the time of his death, and to exist after his death in some other place, either heaven or hell, for all eternity. In some religions only human beings are spoken of as having souls ; the lower animals are denied even the consolation of a future life in which some at least of their undeserved sufferings in this world may be redeemed. This soul is regarded as being separate for each individual ; it is a bit of the divine, a spark from God implanted within each human being and destined, ultimately, to return to its Maker. As long as the soul resides in man, it is the thinker of all his thoughts, the doer of his deeds and the director of the organism generally. It is the lord not only of the body but also of the mind ; it gathers its knowledge through the gateways of the senses. Though it cannot be seen by the eye, nor reached by speech, nor apprehended by the mind, yet its existence is to be accepted on faith. Without a soul we are told there can be no immortality and without immortality hereafter, this life would not be worth living. The existence of a soul alone can ensure for each individual the fruits of his actions. Without it there can be no reward in heaven or punishment in hell, no recompense for one's deeds.

Such, generally speaking, is the teaching of other religions, with a few minor differences in detail. Buddhism, on the contrary, denies all this and asserts that this belief in a permanent and divine soul is the most dangerous and pernicious of all errors, the most deceitful of illusions, that it will inevitably mislead its victims into the deepest pit of sorrow and suffering. It is, in fact, says the Buddha, the root-cause of all suffering, because the belief in a separate self breeds egotism and selfishness, selfishness produces craving for life and life's pleasures—*tanha*—which plunges beings into the ocean of *Samsara*—continued existence.

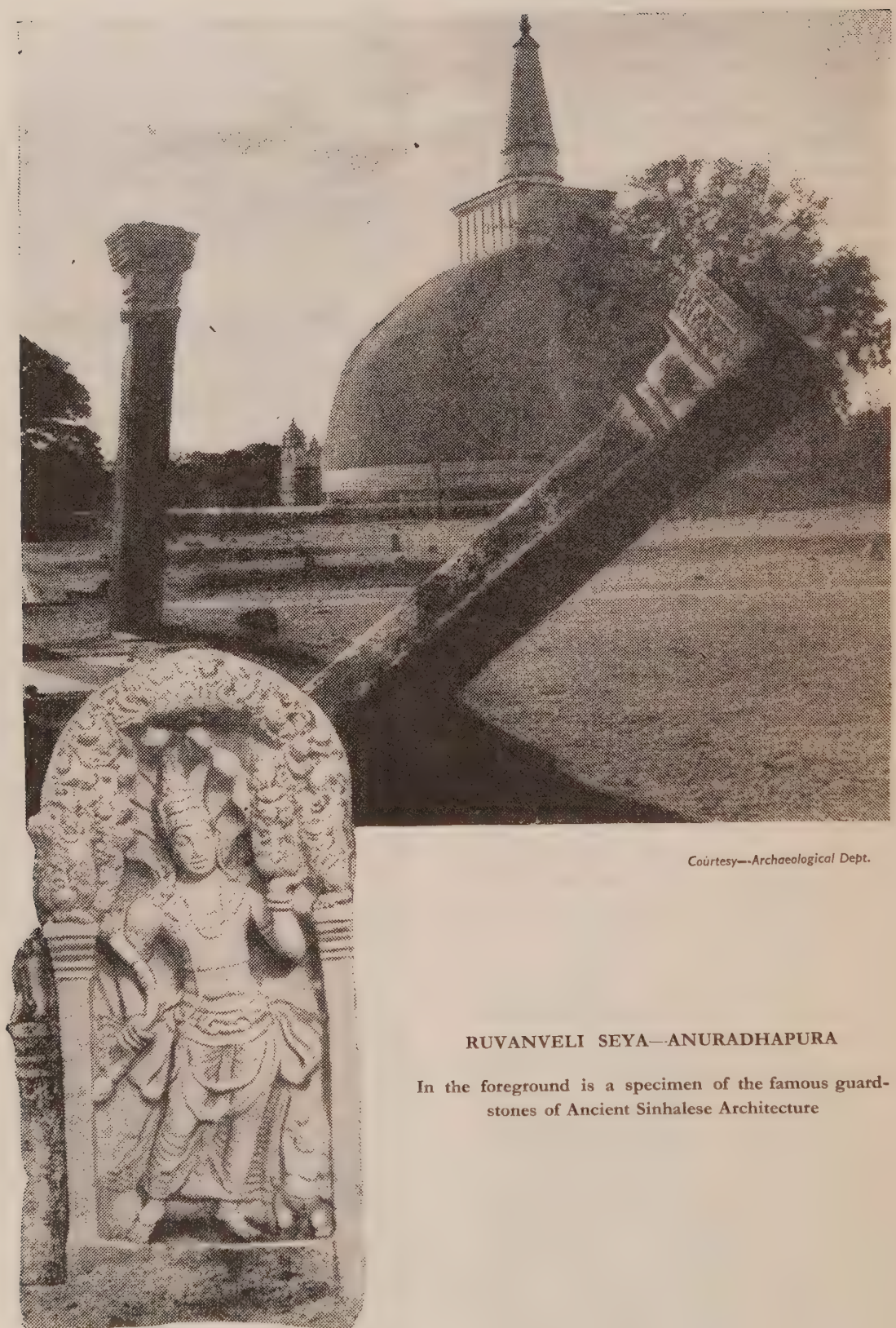
This doctrine of the denial of the Soul the Buddha arrives at by analysis ; Buddhism is, for this reason chiefly, called the *Vibhajjavada*, the Religion of Analytical Knowledge. Man, says the Buddha—for it is with man that we are mainly concerned —is composed of two chief parts, the physical body—*rupa*—and the mind—*nama*. Buddhism once more avoids the two extremes, by rejecting matter or the sole ruler of all phenomena, and by rejecting mind as an entity not subject to material conditions. It is the mutual influence of action and reaction between matter and mind which constitutes life.

Let us analyse these two components and see if we can find anything permanent or divine in them. Let us begin with the body. At first sight, the body would seem to be our own and continuous from our first memory of childhood. But it is, really not our own, because we cannot control it. It grows old and is subject to disease and finally it dies. Every instant parts of it are perishing ; the hair, nails and skin, for instance, quite noticeably, but the millions of cells within us not so palpably. The body is always decaying, some parts of us are dead already ; our survival is merely a sort of balance between living and dead cells. Though we feel we are the same persons, that our body continues to be the same, it really is not so. The child becomes the youth, the youth changes into the old man. Anyone who has lived to be 70 years old has possessed several bodies completely different, no single atom of which was common to any two of them.

What of the mind ? The mind is even less permanent, for while the body lasts for a bit, at least in appearance, the mind or what is called the mind—for it is a compound of all sorts of things, thoughts, feelings, consciousness—the mind keeps perishing day and night, always changing. A man's mind, his character, aspirations, must change and they do, or there would be no possibility of his higher development, progress and improvement. If the Soul is an emanation, a spark of a God who is almighty, all-knowing and all-perfect, then it should be pure and perfect from the beginning and should require no development, no purifying. But we know that such is not the case. We know that character, mind and emotions require the most constant care, diligence and energy to direct and develop them, to hold them to the path of righteousness and purity. It is only by such constant care and vigilance that any progress at all is realised.

The same can be said of all mental faculties : reasoning, the powers of discrimination and judgment, the will and the memory. There is nothing in any of them of which we can say, " This is the permanent self, the same yesterday, today and for ever."

Not only is there no evidence of the existence of a permanent, divine soul anywhere within us, but on the contrary there is also evidence that there is no such thing and that it is, therefore, a waste of time to discuss or think about it at all. It may, however, be argued, " Yes, we agree that the Soul is not to be found in any of the parts of our body and mind, but we say that the whole of our being is the Soul." This seems to be rather a begging of the question because the appearance of a whole is merely a delusion ; what " whole " can there be in something in which every particle is constantly, continually changing ? We cling to our selves, hoping to find something immortal in them like children who would wish to clasp a rainbow. To the child a rainbow is something vivid and real ; but the grown-up knows that it is merely an illusion caused by certain rays of light and drops of water. The light is only a series of waves or undulations, having no more reality than the rainbow itself, while " water " is merely a name for a certain combination of particles of hydrogen and oxygen, a combination which has no permanency whatsoever. Like the rainbow are all things there is a process, a conditioning, but nowhere the least trace of anything permanent. William James discovered the same truth 2,500 years after the Buddha, " This Me," he says in his Psychology, " is an Empirical aggregate of things objectively known. The " I " which knows then cannot itself be an aggregate ; neither for psychological purposes need it be an unchanging metaphysical entity like the Soul, or a principle like the transcendental Ego, viewed as " out of line." It is a thought, or each moment different from that of the last moment, but appropriative of the latter, together with all that the latter called its own."



Courtesy—Archaeological Dept.

RUVANVELI SEYA—ANURADHAPURA

In the foreground is a specimen of the famous guard-stones of Ancient Sinhalese Architecture

Life is thus merely a phenomenon, or, rather, a series, a succession of phenomena, produced by the law of cause and effect. An individual existence is to be looked upon not as something permanent but as a succession of changes, as something that is always passing away. Each of us is merely a combination of material and mental qualities ; every person or thing or god is thus a " putting together," a compound, what the Buddha calls a " sankhara." In each individual without exception the relation of the component, constituent parts is ever changing so that the compound is never the same for two consecutive moments. And this compound, this individual, remains separate as long as it persists in Samsara or existence as we know it. It is this separateness which is the cause of life and, therefore, of sorrow. I am I and you are you ; if I am hungry and I see you eat, I am not satisfied. If I have a toothache it is I who suffer, not you. That is because all our experiences are included in a single body. Hunger and pain are experiences that each separate self must endure, they can be removed when their cause, their ultimate cause, is removed and then the sense of separateness will also be automatically removed. Till such time the continuity of a person is maintained, through birth in this life and in many other lives. Our present life is only a link in the infinite chain of existence ; what subsists is only the unbroken continuity of the processes that constitute life. Assemble together the parts of a battery and there is electricity.

As long as the cause of life persists, the sense of separateness, the craving for existence, so long will life continue ; remove the cause of life and life does not come about. Remove the clinging to life and life is not continued. The continuity of life is like the flame of a lamp. The light appears to come from the lamp throughout the night ; yet every instant oil and wick and lamp-holder and the air that feeds the flame are constantly changing. It is the same, yet not the same ; the infant that comes to birth is different from the old man who dies, yet both are called the same person. The fire will burn as long as there is fuel to feed it ; so will life continue as long as there is craving. It is kamma, our actions, our thoughts and words, produced by this craving, that keeps the process going. Like the current of a river is life. A person standing on the bank thinks the river is the same though not a drop of water which he sees at any point remains where it was a moment ago. The beginning and end of the river are called source and mouth, though they are still composed of the same water as the rest of the river ; even so are the source and the mouth of the river of life called birth and death though still composed of the water of life. At death, the flow of the stream from life to life seems to be interrupted but there is no real interruption, only a more obvious, a more violent breach in the continuity than in normal life. To the Buddhist death is not anything very important but merely an incident between one life and its successor. Birth and death have great significance only to those who believe in a single life. The true Buddhist regards death with something like indifference because he knows that he has experienced it countless times already. Nor does he desire death, by suicide, for instance, for death cannot end his troubles. Suicide would be useless to himself and rather painful to his friends. Death comes about either by the lapse of his natural term of life or by the exhaustion of the kamma that gave him birth in this life or by both these causes or even by some strong extraneous kamma, for there is such a thing as *akala-marana*, untimely, sudden death. A lamp may go out with the exhaustion of oil or wick or both or by a sudden gust of wind.

If at death the craving for life has not been completely destroyed then this craving gathers fresh life, body and mind. The result is a new individual, new in a sense. There is nothing that passes from one life to another. It is the kamma produced by us in our previous lives and in the life that brings about the new life. The new body and mind is merely the result of the previous body and mind. Just as this life is the result of the kamma of past lives so our next life is the product of that kamma plus the kamma of the present life. If we use the word character as a convenient term for the sum-total of our activities, the fruit of all our lives, then we may say that our " character " is reproduced in the new life. The body and mind of the new life are not the same as the body and mind of the old, but only appropriate ones, *i.e.*, those appropriate to the kamma that produces them. Somewhere in the various worlds, for this is only but one of many worlds, not necessarily spatially but con-

ditionally, somewhere in the various worlds, our kamma finds precisely these conditions that are in tune for the rebirth. It follows, therefore, that the new body need not be of the same size or sex or aspect as the previous one or that there need be a body at all or that the world in which the new birth takes place is the same as this. The mind, too, continues working from where it left off and follows its development under the new surroundings.

The only satisfactory explanation of genius is this, that it is provided by the continuity of consciousness. Heredity, in Buddhism, is not a continuation from father to son or ancestor to progeny but from one mind-lineage, *cittaparampara*, to another.

The Buddhist books generally illustrate rebirth by fire, showing how from one lamp another is lit. No flame passes from the one to the other ; it is the same fire but yet not the same, only a continuity. Modern writers use water as the illustration. Waves pass across the surface of the sea and successive waves are not the same, nor is what we call the same wave really the same at two different points in its progress, and yet one wave causes another wave and transmits its form and movement. So are beings travelling through Samsara, not the same at any two points in a single life and still less the same in two consecutive lives. Yet it is the impetus and form of the previous lives, the desire that urges them and the form that it takes, which determine the character of the succeeding lives.

What is important to the Buddhist is not death or rebirth, for these processes are always taking place even in our present life, but the fact that the life-quality which succeeds death is entirely in his own power and that his future environment will depend entirely on him. Though the tendencies of a past birth influence the trend of mind-processes in a subsequent life, yet the mind has the power inherent in it of overcoming, at least very largely, the evil that might be transmitted. This is Free-will as taught in Buddhism, and it is really free. Life, it is true, in whatever form it exists, is unsatisfactory, but so long as life lasts for us it is in our interest to make it as less unsatisfactory as possible by mental culture and practical effort.

There are two observations which are commonly made regarding the Doctrine of Kamma and its corollary, that of rebirth, One is the question, can the doctrine be proved ? The answer is : No, not by the ordinarily accepted canons of proof. But the Buddha has declared that looking back on His many lives and the lives of many others, He did see the workings of the law very clearly and unmistakably. This knowledge He did not claim as His prerogative ; any one prepared to take the necessary trouble could acquire the same insight and verify the doctrine for himself.

Till such time, the word of the Master has to be believed. The other observation is that it is unjust to suffer for ill deeds that are forgotten. In any case justice or injustice has nothing to do with Kamma as such. The observation is coloured by our conception of the law as being laid down by somebody and the penalty as being inflicted by a humane authority for a purpose. It must be admitted that where a man can by memory link the pain he now endures with the ill which was its cause, the pain would be better, *i.e.*, more educational for him. But this would be to introduce into the universe a purpose which finds no support in the Buddha's teaching. It may also be argued that this want of memory affects not only past existences but also the early phases of this existence. Can any one escape the effects of certain influences upon his childhood because he cannot remember them ? Do even the ordinary Courts of Law release a debtor from payment merely because he has forgotten his bills ?

One more question is often asked. What, according to Buddhism, is the ultimate origin of life ? The Buddha categorically declares : " Without cognizable beginning is this Samsara (round of birth and death). A first beginning of beings . . . is not to be perceived." It should be understood that the Buddha here refers merely to the beginning of the life-stream of living beings and not with the origin and evolution of the universe. It was not His purpose to deal with speculations and theorizings that tend neither to edification nor to enlightenment. These problems He left to others. He was concerned solely with the problem of suffering and its destruction. That was the one practical and specific purpose He had in view.

Nibbana

The goal of the Buddhist way of life, the Noble Path, is Nibbana, a word better known in its Sanskrit form of Nirvana. Volumes have been written on what Nirvana is and is not, from the time of the Buddha to this, and volumes will continue to be written. For, it has to be appreciated that Nirvana is not something that has to be realised, not to be described or explained. No amount of explanation will enable a man who has never tasted sugar to understand what sugar is. It is only when he tastes sugar that he knows it and appreciates it. Realisation is knowledge and knowledge realisation.

Nirvana is a state; as taught by the Buddha, it is the state which is the natural and inevitable result of the extinction of craving. It is the cessation of life as we know it; in a sense it is annihilation, but not the annihilation of self, for there is no sense to annihilate. The fire has gone out because there is no more fuel to feed it. It is the annihilation of the illusion of self, of separateness. The whole of the clingings, affections for oneself, the desires, the appetites, the thirst, which surround or support this illusion, have all been destroyed, together with the evil, the ignorance, the hatred and greed and the lust which accompany it. They have died for lack of the nourishment that sustained them, never more to return. The heart has reached the final goal of all which, upon the ground of a perception of the true nature of things, has so completely loosed itself from everything that it no longer has any desires. Where there is no desire in the heart there is no attachment either. Where there is no attachment, there is also no sorrow. Where there is no sorrow, there is also no transiency, no change. And thus, with Nirvana the true condition of eternal rest and birthless, changeless, deathless security is eternally attained. "Nibbana, Nibbana, so they say, friend Sariputta, but what, friend, is this Nibbana?" "The destruction of greed, the destruction of hate, the destruction of illusion—this, friend, is what is called Nibbana."

Because the Buddha sets out from the fact of sorrow in the shape of greed, hate and illusion, and so proceeds with the course of His thought, His system naturally eventuates in freedom from sorrow, the negation of greed, hate and illusion. Non-sorrow is conclusion, it is the highest. By this transformation of sorrow is the conclusion, it is the highest. By this transformation of sorrow into freedom from sorrow, nothing new is built up. It is a transition in our understanding, from an erroneous view into a correct one, and with that transition, even as trasiency is transmuted into sorrow, so sorrow, is transmuted into sorrowlessness. Nirvana is nothing but the destruction of a illusion that has its basis in one, and has arisen simultaneously with my arising. In our inmost depths this tremendous transmutation takes place, as it were, in a twinkling of our mind's eye. It comes in a flash of insight, of insight into the true nature of things. "Knowledge arose in me the eye of truth flashed into me," says the Buddha, describing His experience as He won Enlightenment. The prisoner in Samsara, who was bound and chained by his own passions and desires for himself and his own presentations, whose prison walls were erected and sustained by himself, now finds that he is free, the fetters fall from him, the prison walls and roof and floor disappear.

All indeed lies in us; the entire world, with its arising and its passing away. "In this fathom-long body of ours," says a well-known text, "lies the origin of the world and the cessation of the world." As the beginning of the world is individual, so also is its ending. Everything is relative. As every man, through ignorance, creates his own world, his own sorrow, so also every man brings to pass through knowledge, his own world-cessation his own ending of sorrow, his own Nirvana.

Nirvana implies nothing else but the clear, pure condition of freedom from sorrow, based upon freedom from desire, this in turn being founded upon the highest apprehension of the truth about things, the realisation of that Truth. It is a condition which by itself is quite unexplainable, quite undefinable. As darkness can only be explained by light, as the opposite of light, as rest can only be explained by motion, as the opposite of motion; so also Nirvana can only be explained by sorrow, as the opposite of sorrow. As darkness prevails wherever there is no light, as rest prevails wherever there is no motion, so also Nirvana is everywhere present where sorrow and change do not prevail.

Joy and sorrow have only subjective value, *i.e.*, they arise an individual mind as a reflection of individual tendencies. As reflections have no real value in themselves, joy and sorrow are merely the reflection of a deluded " self " and they can be overcome by the solution of that hallucination. The extinction of that delusion is called Nirvana. If that delusion of " self " has been conquered, there can be no more subjection to the vicissitudes of joy and sorrow. That is what is meant by saying *Nibbanam paramam sukham*, Nirvana is happiness supreme, not just happiness of a sensational nature but happiness in complete freedom, from all sensation and from the domination of the senses.

In as much as Nirvana is the extinction of all craving, and because craving and clinging only lead to rebirth, the cessation of craving will also be the end of rebirth. Thus we arrive at the most concise and comprehensive definition of Nirvana as " The end of becoming," Nirvana stands above or rather outside the law of cause and effect, exibiting the end of all relations, as an absolute. Since it has not " arisen " it is also not subject to transiency. It is the only things that does not consist of a continual becoming, which is not conceived of as made up of separate component parts. It is, therefore, unchangeable and eternal, free from all admixture of pain.

A few extracts from the Questions of Milinda, which contain reports of a discussion between the Buddhist sage Nagasena and the Greek Satrap Menander, may be of interest as elucidating the Buddhist conception of Nirvana. " Nirvana, so full of peace, of happiness, exists, O king. He who regulates his life correctly, understanding the nature of life, according to the teachings of the Buddhas, realises it by his wisdom, as an apprentice, following the instructions of his master, makes himself a master of his craft.

" And if thou shouldst ask : " How many Nirvana be known." it is by deliverance from distress and from danger, by peace, clam, happiness, contentment, purity.

" Just as a man, O King, who had fallen into a blazing furnace filled with many faggots of dry wood, if by a great effort he saved himself and reached a cool place, he would feel the greatest happiness—so is it with whoever rules his life rightly. Such a one, by his attentive reflection, realises the supreme felicity of Nirvana, where the burning heat of the triple fire (greed, hatred, delusion) is entirely extinguished. The furnace represents the triple fire, as the man who was burning therein, and who escaped, represents him who guides his life aright, and as the cool place stands for Nirvana."

" Is there a place for Nirvana ? " Milinda asks. " A place for Nirvana there is not, O King, and yet Nirvana exists, exactly as fire exists and yet there is no place where it is stored up. If, however, one rubs two pieces of wood together it makes its appearance." " Is there no standing-place from which one may reach out to Nirvana ? " " Yes, O King, there is such a place. It is Virtue."

Most religions teaches that the *Summum bonum*, the highest good, can be attained only after death. Not so Buddhism which teaches that Nirvana can be attained in this world, in this very life. It is not something that can be handled or touched but only experienced. It is not merely a negative condition but a very positive state of bliss ineffable, of unfounded peace and joy, as is testified by the countless utterances of those that have attained it. " *Aho Sukham, aho sukham*," they exclaim, " ah, what happiness, what bliss." Cooled are life's sorrows, gone all fear, and they are joyful with much joy. As the freed galley-slave ever and again feels his ankles to convince himself that there are really no chains there, so the one delivered from the bondage of life, ever and again asks himself : " Have I comprehended ? Am I free ? " and as the erstwhile galley-slave with ever fresh delight demonstrates the freedom of his limbs, so he, who was formerly the thrall of lust, hate and error, demonstrates with rupture ever renewed. I have comprehended. I am free."

He can then say to himself : " No more henceforth do I cross the sea of life like some swimmer that wrestles with the waves in mortal agony ; but, like the sea-gull, I let myself be rocked up and down on the waves in the huge swing of the law of cause and effect, without fear, unexisting, unafraid." This is the longed-for, supreme state of absolute equanimity ; the elevation over all sorrow and joy, of earth or of heaven, above youth and old age, health and sick-

ness, life and death. This is the perfect vision of Nirvana in this life. The man who has attained it clings to nothing ; nothing clings to him. In peace profound and blest, he goes his way like the clouds through the blue of heaven.

He has the conviction in his mind. " I am free ; I am utterly delivered from this delusion of desire, from this delusion of existence. For me the round of rebirth is wholly at an end." Sometimes, those who attained to this stage do not care to live on. For, they have laid aside the burden and there is nothing further they could do. To such death comes at their will. But, others continue to live on till the span of their present life lasts. Meanwhile, they continue their life of service, just as the Buddha and His immediate disciples did. They accumulate no fresh kamma, however, as the result of their actions, because the mainsprings of kamma have now been done away with.

When the saint—as he is called, the Arhant, the Perfect One—who has attained Nirvana, he is not reborn anywhere for he is no longer subject to any of the laws that govern life and death. What exactly happens to him we cannot say, for all our thoughts, terms and modes of speech are bound up with the illusion of self and are, therefore, incapable of describing this state —which is called Parinirvana. the Final Release—which the Arhant attains after death, a state which is the very ? where there is no participation in any describable form of existence, nor, indeed, of non-existence antithesis of life as known to us. It is an experience, not a speculation. All we can say about it is that it is beyond and outside all conditionings. Nothing can be said of that Beyond-the-world the speech of this Within-the-world that will not in some way be false, misleading, untrue.

Parinirvana has been described as Nirvana freed of corpo-reality, Nirvana from which the body has dried up, withered away ; sorrowlessness without an organ by which to become aware of itself, that is, transition of sorrowlessness in to timelessness, changelessness, perfect peace. Parinirvana is the timeless, pure, uncoloured, unbesmirched of individuality. It stands to arising and passing away—to *Becoming*—not as *Being* but solely as " *No-more-Becoming.*" Whether " *Not-Becoming* " resembles " *Being* " or whether it does not resemble it, who can know ? The Buddha did not positively teach that this state involves the dissolution of conscious awareness as such, in its possibly universal as well as its obviously individual form. On the contrary the Buddha called the state *Amata*, the Deathless, Immortality.

A well-known passage in the book describes it as a state " Where there is neither solid nor liquid, neither heat nor air, neither this world nor any other, neither sun nor moon, neither arising nor passing away nor standing still, neither a being born nor a dying, neither substance nor development nor any basis of substance."

It is said that once the Buddha was definitely asked whether a Buddha, he who has attained Nirvana, exists or does not exist ? The Buddha did not reply and the Buddha explained the reason for this silence: " I have not said whether the Buddha exists or does not exist after death because that has nothing to do with the foundations of the doctrine and does not lead to the absence of passion, to peace, to supernormal faculties, to supreme wisdom, to Nirvana."

It has been suggested that the Buddha's silence was due to the fact that the question was based on a false conception, that of the duality of Being and Not-Being. Had not the Buddha declared that " for him who knows according to the reality, there is neither Being, nor Not-Being ? " Has He also not said that He repudiated the two opposing theories of annihilation and of the eternal life of the ego ? All such theories are fabrications of our mind, dominated by error, illusion and wrong ideas that vitiate our reasoning. The Buddha neither exists nor ceases to exist after death, in the way in which our ignorance leads us to imagine those two states. Nor did He exist during what we call His *Life*, in the meaning which our ignorance gives to the world " exist." It is the same with us, who do not " exist " in the way in which we imagine ourselves to exist, for " nothing is born, nothing dies," and all the theories of survival or annihilation which we evolve have their basis in the illusion of duality by which we are possessed ; they are constructions of our fertile imagination.

It is sometimes asked, if all desire be bad, how can one have *desire* for Nirvana,

for that will be bad, too ? It is not *desire* that is bad, but the *attachment*, the *clinging* which is the concomitant of desire. Attachment to ideal of Nirvana is bad, as shown by the story of Ananda the personal attendant of the Buddha who could not attain Nirvana as long as he chased after it, saying," I must attain Nirvana, I must attain Nirvana."

There is a further point : will not the clear perception of every object of sense as transient, pain-fraught and unsubstantial furnish all the warrant necessary for living a life of idle and supine indifference ? It is true that the things of the world are illusion, a mirage, but man's position in that world is anything but an illusion for him, anything but a mirage ; it is a very stern affair. The Buddha's entire teaching is but an urgent summons to men to give swift and careful heed to this stern business, to the serious position in which they find themselves and without further delay to take all necessary steps to extricate themselves from it. A man who has been told that the house in which he dwells is on fire does not thereupon stretch himself out at full length on a couch with the conviction that this is the proper course to follow when one finds oneself in a burning house. Far from that, he jumps at once to his feet and with all the speed he can command makes for the door that leads out of the house, never once pausing or looking back until he has reached the safety of the open air. If he did not do this, we should rightly suspect that he had not properly heard those who had informed him of the fire or else that he was not in the full possession of his senses.

G. P. MALALASEKERA.

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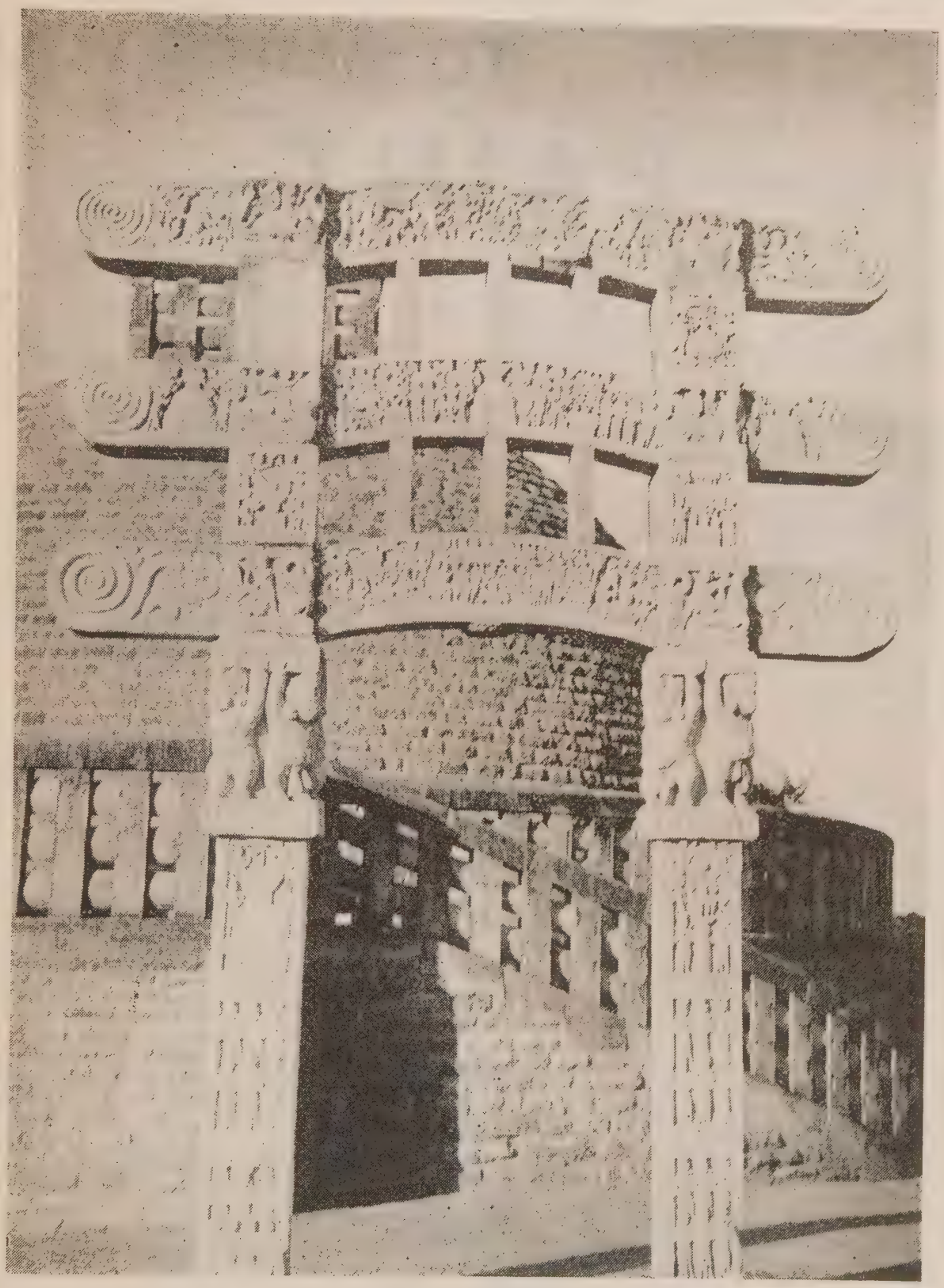

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SOCIAL SERVICE—THE ACHILLES HEEL OF BUDDHISTS

By H. JINADASA,
Permanent Secretary to the Ministry of Education

H. JINADASA

"HE who ministers unto the sick ministers unto me"—so preached Lord Buddha over 2,500 years ago.

With *maitri*, love and compassion as the all pervading spirit of Buddhism and with *Dana* or generosity heading the three attributes of *Dana*, *Seela*, *Bhavana*, required for the attainment of the higher states, Buddhists are inheritors of a long and ancient tradition of social service—of looking after the aged, the infirm, the helpless and the sick. The emptyness of self, selfishness and egocentricity have been exposed in Buddhist philosophy and unselfishness and generosity have been extolled.

In the Buddhist civilizations of the East the family tie had continued to be strong, and the more able in families looked after the weak and the infirm. Thus the problems of the orphans and the aged, the sick and the infirm were never community problems. However, with the advent of the industrial civilization and the creation of the wage-earning workers with no marginal reserves of income, the weak and the infirm have continued to be thrown on the streets as a burden on the community and the State.

In the West, the industrialization and its concomitant problems have had a century's lead over us. Thus it is that in the West organized social service with institutional care for the orphans, the aged, the maimed and the infirm has of necessity developed whilst in the East the relations continued to look after the unfortunates.

With the advent of the Westerners and their culture, technology, customs, manners and the attendant problems they also introduced the solutions.

Whatever the antecedent circumstances may be, we are now amidst the fast-growing problem of how to care for our economically dependant unfortunates. It is now a universally accepted principle that the able bodied citizens in almost every country pay taxes whilst the State provides social amenities for the benefit of all and special benefits for the disabled and the handicapped.

In Ceylon, it does not appear to be widely known that the Government disburses over Rs. 10 million each year in the form of social assistance. Thus inmates of homes for the aged and orphanages get at the rate of Rs. 20/- per person per month whilst creches are paid the expenses of upkeep up to a maximum of Rs. 40/- per child per month. In the case of the schools for the blind, assistance is given from two sources. The Department of Social Services pay the management at the rate of Rs. 20/- per inmate per month whilst the Department of Education pays the salaries of the teachers and the equipment grants. Some institutions are maintained entirely at the expense of the State. Thus the Seeduwa and Kandana sheltered Workshops and Hostels for the blind are financed entirely by the Department of Social Services although it is managed by a Denominational Body. Similarly the Home for Vagrants at Gothatuwa is financed entirely by the Government although managed by another Denominational Body.

The nationals of Ceylon, and particularly the Buddhists have for the historical reasons adduced earlier, been slow to awaken to their responsibilities in the social service sphere. A survey of the social service field from a purely religious angle discloses a sad state of affairs. The vast majority of the institutions, orphanages, homes for the aged, schools for the blind and deaf are under the management of denominations different from the religion of the vast majority of the inmates. Thus these unfortunates who as human beings are most in need of the solace of religion are denied that opportunity due to the sectarianism of the managements.

It could be correctly assumed that the percentages belonging to the various religious denominations among the unfortunates needing social assistance would roughly be in the same proportion as the population, with perhaps a small weightage added to the numbers of the Buddhists for the reason that the bulk of the Buddhist population belong to the economically backward areas.

Thus the majority of the inmates in existing institutions who are denied the solace of religion are Buddhists. It is, therefore, incumbent on the more fortunate Buddhists to see that the position is remedied.

These institutions are substantially assisted by Government funds and it would therefore not be illogical to require that certain basic conditions should be satisfied before grants are paid. It is a universally accepted principle that every citizen must have the freedom of worship, and this principle must apply with equal force to social service institutions.

The accusing finger has often been raised at Buddhists asking why we do not ourselves run an adequate number of such institutions. I repeat why indeed, specially when State assistance is forthcoming ? Orphans are the most helpless and also the most valuable if brought up as useful citizens of the future. In point of priority, the most urgent is the provision of orphanages. It is possible that Government may establish a series of State orphanages similar to the State Homes for the aged. But that is only a future possibility.

The Buddhists must immediately move to establish an adequate number of orphanages to take care of all Buddhist orphans, not excluding others if the need be. Buddhist managements must with their customary broadmindedness make provision for other religionists to observe their religion in these institutions. It is gratifying to note that in the existing Buddhist orphanages and other social service institutions an example and a pattern for religious tolerance has been set by making provision for the observance of other religions where there are such inmates. It is estimated that over 500 children become orphaned or destitute per annum. Part of these children at present become street urchins for want of adequate institutions for their absorption.

Orphanages must, therefore, be immediately established to absorb the accumulated back-log of about 2,000 orphans and destitute children. This would be a formidable task if new buildings have to be built. New buildings are, however, not essential. Any association with modest means can start an orphanage in a rented out building. The requirements of the Department of Social Services is 36 sq. ft. of floor space per child. In the matter of grants annual payments are made under the provisions of the Orphanages Ordinance at the rate of Rs. 20/- per child per month. Three monthly advances will, however, be paid by the Department of Social Services on request. The burden of running such institutions is considerably lightened by the fact that donations by way of *Dana* are often received from Buddhists especially if the institutions is located in the village areas.

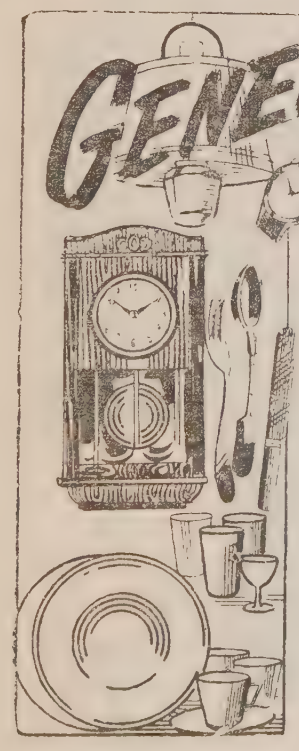
From a psychological point of view, a more satisfactory way of dealing with orphans is to find foster-parents for them. As in the U.S. it should be possible for us to get the Government to agree to pay the maintenance grant to suitable foster-parents. The " adoption " in all cases would, of course, be subject to supervision by social service officials. This system is superior to institutional care as the child has a greater chance of experiencing parental love which is so essential for the psychological well-being of children.

Next in point of priority but more spectacular is the care of the deaf and blind.

The Department of Education pays the salaries of teachers at the rate of one for every ten blind or deaf or dumb pupils whilst the Department of Social Services pays the maintenance grant of Rs. 20/- per person per month.

With regard to the aged the State has already established three large homes for the aged and several more are planned. This sector of social service is the best catered for not because, as the cynic would put it, they are neither voiceless nor voteless but because, let us believe, a grateful community would like to see its super-annuated members spending their last days in some comfort.

To sum up :—**The Buddhists must awaken to the need for doing social service among themselves and particularly to the need for establishing orphanages for the helpless, orphaned and destitute children.**



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SCIENCE AND ITS INWARD UNITY WITH RELIGION

By R. G. De S. WETTIMUNY

NOT to them who must keep within the limits of scientific procedure, not to them who must remain within the precincts of religious dogma, do I address. With the latter one can do nothing but sit and wait until the rude shocks of actuality awaken them one day from their dream-world of concepts held together by dogma. With the former it is always a case of tomorrow. They will always be singing in chorus, "We do not yet know; we have not yet discovered how; but it seems as if it can be done." How and when they intend accomplishing it, that they do not tell us. One sometimes wishes he could live long enough to witness the day when posterity, fed up with the promises of science, will through sheer exasperation say to science: "Be gone! We've had enough of your promises." Surveying mankind today, one is even led to think that the time is not far off. The proud achievements of science appear to be coming to a point where, science, by its lack of understanding the actual forces that work, will blow itself asunder, and with it a part of mankind too. But that would be a catastrophic manner of realising the valuelessness of science, of profit to no one, and so is to be discouraged. Yet if such an occurrence comes to be, then scientists themselves must partly accept the blame. Not for the actual forces that operate on their readings, but for the mistaken and exaggerated views of science that they have held and caused the common man to imbibe. How vain and arrogant science can sometimes become can be seen by that preposterous Law of Fechner which means to tell us that sensation is proportional to the logarithm of the stimulus! To indicate to the honest thinker in some measure the limitations of scientific thought, its disabilities, infirmities,—that is the purpose of this essay.

Science is a reading of facts. These facts do not pertain to things themselves, but only to the relations between things. And what science reads, that it generalizes under what are called "laws." These laws are hypotheses. A scientific law holds good only up to the "now." That is, until tomorrow replaces the old law with a new law. Or in other words, a scientific law holds good only until something else happens. "Descartes used to commiserate the Ionians. Descarates in his turn makes us smile, and no doubt some day our children will laugh at us," so say the more enlightened scientists. The laws of astronomical science will hold good only until something happens to this solar system. Astronomical predictions will serve till such time as that system will keep moving in the fashion that astronomy up to now has read its movements. But the old order changeth yielding place to a new. With any change in the order, science also has to change its laws. And so science will limp along behind the happenings of a changing universe like the faithful servant ever and again trying to vibrate in harmony with a changing master. With a changing universe science can do no more than keep adjusting and re-adjusting its laws, keep patching up every leak.

To be sure science talks a lot of "mass" and "force," and through the hypotheses it has formulated with regard to the combination of these two, it has achieved a lot. But we do not even know what mass and force are. To the question: What is mass? Newton would say: "It is the product of the volume and the density." To which Thomson and Tait reply: "It were better to say that density is the quo-

tient of the mass by the volume." To the question : What is force ? Lagrange would say : " That which moves or tends to move a body." Kirchoff would say : " It is the product of the mass and the acceleration." Poincare would reply : " Then why not say that mass is the quotient of the force by the acceleration." What can the thinker do with these definitions ? Finally, as Poincare says, we are left with a definition which is a confession of failure : *Masses are co-efficients which it is found convenient to introduce into calculations.* Really we need no definition of either mass or force to make our lives happier. The concepts of mass and force are ancient enough. We have had direct experience of them from our childhood.

Many and varied are the hypotheses that science evolves for its explanation of phenomena. As to whether such things actually exist or not, that they are quick to leave to the metaphysicians to solve. The " ether " is one good example. As to its existence the scientists want the metaphysician to find out. They are only interested in the fact that the ether offers them a convenient hypothesis. But it will not always be so. Someday, the ether will also be thrown away as useless.

Science claims to have netted in all the happenings of the universe within its law called the Law of Conservation of Energy. This law, however, is not a law which science has legitimately discovered. That is, it is not a law which science has arrived at through scientific experiment. It is one that science has conceived as an *ultimate concept*...Many of the most workable laws of science have been achieved by immediate apprehension, as intuitions. Newton's Laws of Motion, Avagadro's hypothesis, are some of the more common ones. Such laws science can never conclusively prove. It can never prove the Law of Conservation of Energy. For the simple reason that it can never achieve what it itself calls a *completely reversible process*, which latter again is an ultimate concept. To achieve complete reversibility we must first find a completely isolated system. That is, we must first find a system which does not dissipate to or assimilate from the outside any form of energy whatsoever. If one has in mind all the forms of energy perceivable, such an isolated system is an inconceivability. Even if we assume that the quantitative relations between forms of energy as adopted by science are correct, a complete transformation of energy known in applied science as a hundred per cent. efficiency, is not attainable. The quantitative relations adopted in science, as for example, one joule is equivalent to 10^7 ergs, are only approximations. And that exact relations cannot be arrived at is also to be laid down to this fact of not being able to find a completely isolated system. Science can therefore only approximate to this law. Likewise, experimentally, we can only approximate to Newton's Third Law of Motion. It cannot be invalidated or validated by a more accurate experiment. " What in fact would a more accurate experiment teach us ? It would teach us that the Law is only approximately true, and we know that already." What science knows of its laws is not that they are true, but that the best course for science to follow is to act as if they were true.

And if science claims that its Law of Conservation of Energy holds good for the entire univese, then it means to treat the universe as a finite system, as a definitely circumscribed system with a definite amount of energy, however incalculable that amount be. Such a treatment is an unthinkability, and being so, science would only be preaching—just as religion does—an incomprehensibility, which has to be accepted on mere faith. Thus, " science falls into the lap of religion." It always does when its concepts are traced to the very end. If on the other hand the universe were treated as an infinite, why then, where lies the possibility of applying to it any law that talks of the inability to create or to destroy ? For to create or to destroy means to add or to subtract ; and any addition or subtraction to the infinite, we are told, yet remains infinite. Science here becomes a subject of banter to the actual thinker. Nevertheless, the concept of mathematical infinity plays a very important role in science, and without it there would be no science at all, because there would then be no generalizing.

Where there are no definitely circumcribed " objects " or " bodies " or " identities," but only processes of nutrition, of combustion, completely isolated systems cannot be achieved, and hence no possibility for the achieving of a completely reversible process. We can only approximate to complete reversibility.

In every computation in science something is neglected, and the pure scientist is quick to put the blame for any loss in " efficiency " on the applied scientist or on the procedure adopted. E. Mach is quite right when he says : " Science has almost made greater progress through what she has known how to ignore than by which she has taken into account." Were nothing to be neglected in a problem in applied science, the problem would ever remain beyond solution. Such factors as are neglected take the form of " assumptions." In truth, when I make an assumption in a scientific computation, what I do is to neglect some factor or factors which if taken into account will make my computation so involved that I would find it impossible to work. The purely hypothetical character of science is thus seen. It holds good only up to a point.

Pure science as against applied science is really the mental life of the scientist, which is no more than a dabbling in concepts,—a process which I describe as a *rational systematization of concepts.* Geometry is one fine example. In truth it is not concerned with actual solids. " Its object is certain ideal solids, absolutely invariable which are but a simplified and very remote image of them. The concept of these ideal bodies is entirely mental, and experiment is but the opportunity which enables us to reach the idea." (Poincare). Consequently the question as to whether geometry with its line without breadth and point without size is true or not, is a question put for the sake of questioning. Such a question has no meaning. One might as well ask whether the system of linear measurement is true.

That all these concepts of science ever and again get " shipwrecked " is to be found in the fact that for the concept there must be a conceived " object," though actuality knows no such thing. The concept makes entities out of things. Though visually an " object " remains an identity for some time, in truth it does not. However minute, there yet goes on a relentless changing, a becoming. There are no identities called " eye," " ear," " nose," " brain," and so forth, in the sense we use these words. There is only one continuous process of growth—mental and corporeal—sections of which grow at a rate *sufficiently slow* for us to give them labels and treat them as definite " objects." The name by which we define a thing is no more than a label which we give to a particular part of a process. We hypothetically post a beginning and an end to a process which knows no beginning, and that part of the process which is bound by these limits is that which we define as " object," attaching a name to it.

There are no definite " objects " to form definite " concepts " of. There are only processes, just as much as there is only a *process of conceiving,* and no concepts. Logic must have the concept for it to work, and for the concept there must be definitely conceived objects which are either identical or contradictory. The inaptness of logic as an instrument of wisdom can be seen by this. " How shall one continue to speak of logical purity where hammer does not remain hammer, anvil does not remain anvil ; and the spark yielded by the impact of the two does not remain spark, but all interwines with all in a mass of processes of nutrition whose several phases do not carry their names upon themselves as fixed labels, but ever experience themselves according to the standpoint, and according to the time, of their occurring." To them therefore who must remain within the domains of logic, with all its laws of identities and contradictions, its principles and definitions, the Buddha-word becomes an intolerable disturber of the peace which puts to confusion all their laws of thinking. To logicians a most hopeless and confusing doctrine !

Conceptual thinking comprehends things either *a priori* or *a posteriori ;* and to conceptual thought a thing is or *is not,* is eternal or not eternal, is finite or infinite. But the happenings of the universe, actuality, does not permit of such a mode of comprehension, or of such a mode of description. " This world, Kaccayana, usually bases (its view) on two things ; on existence and non-existence. Now he, who with right insight sees the uprising of the world as it really is, does not hold with the non-existence of the world. But he, who with right insight sees the passing away of the world as it really is, does not hold with the existence of the world. Grasping after systems, imprisoned in dogmas is this world, Kaccayana, for the most part . . . ' Everything exists,'—this is one extreme. ' Nothing exists,'—this is the other extreme. Not approaching either extreme the Tatha-

gata teaches you the Doctrine in the middle." (*Samyutta Nikaya II*).

Let one grasp this in all its force if he is to understand the Buddha-word, and also the Buddha's attitude towards many questions. Or else one's thinking can claim to be hardly more useful than the thinking of an Aristotle who in ignorance found fault with Heraclitus for violating the principles of logic. A mind as that of Aristotle, so superstitiously devoted to words, could not fathom the insight that prompted Heraclitus to say *Panta Rhei* (Everything flows). It is pleasing to note that of late the West has begun to shake herself of the " wholly pernicious " results accruing from the adoption of Aristotleian logic.

Amidst scientists too we find the more enlightened minds perceiving this fundamental defect of conceptual thought, that is of making identities of things : " If we ask for instance whether the position of the electron remains the same, we must say ' no ' ; if we ask whether the electron's position changes with time we must say ' no ' ; if we ask whether the electron is at rest we must say ' no.' The Buddha has given such answers when interrogated as to the condition of a man's self after death ; but they are not familiar answers for the tradition of seventeenth and eighteenth century science." (Oppenheimer). The purely hypothetical and dialectical nature of definitions can be seen from this inherent defect of conceptual thought. And he who can see this only can see the wisdom behind those words of the Buddha when with " delicate irony " and elegant humour he says : " There are wise men who call day night, and night day."

* * *

Where now does science find itself when confronted with that all important thing—consciousness ? The only energy that is wholly and truly accessible to me is my consciousness. And that is precisely the one energy that is not accessible to or demonstrable by science. Of how little value science becomes in the final analysis can be seen from the fact that the one actual energy that matters to me at all is that energy which is beyond all demonstration, beyond all comprehension by science, —my consciousness ! When I tell a man to do something and he does it, there seems nothing strange in it. But it is a phenomena that sets at defiance the most exact of science. The aim of science is to compute and thereby predict in advance with the highest degree of probability. But however efficiently science may compute in the material world, there remains one thing which defies all her computations. Not all the scientists in the world, not all the scientific apparatus in the world, can say whether I will be thinking of this or that the next moment. Consciousness ever remains the terrible " mischief-maker " for science.

If it were to be claimed that the Law of Conservation of Energy holds good for life, then it would have to be proven by the total passing over of life from one form (*rupa*) to another. If science attempts to do such a thing it would only provide the actual thinker another occasion to jibe at science. For science would then unconsciously be led into accepting the fiction of a " transmigration of souls," would walk into the lap of religion. As biology, where science must confront consciousness, one witnesses on the stage a grand comedy of errors. How long we shall have to endure those foolish and cruel acts of the physiologists as they go about with their scalpels and microscopes looking for a " seat " or " resting-place " for consciousness one does not know. Witness that comic scene of the psychologists, and of late of the parapsychologists, with their " psychic vibrations," " telepathic impulses," " etheric waves," " psi," " anpsi," and what not ? How neatly do these theorists walk into the throes of faith ! That same reprimand which the Buddha gave to the monk Sati for the latter's speculations on consciousness should be given again and again to these scientists. Where science cannot surely predict the happenings of a material world, what shall we expect of its predictions in fields where consciousness is the problem, such as in therapeutics ?

For religion which expounds life to be the function of a subject by itself, and for science which interprets life in a purely mechanical manner, birth, life and death are comprehensibilities. As unintelligible to them are disease and cure.

It is not my purpose in this essay to point out the contradictions and the absurdities that arise if one accepts for a start the answer that religion gives. Here I intend

dealing only with science. Where religion is concerned, suffice it when I say that religion demands belief entirely because in its working out it abjures its own title to exist.

Physiologists say: "From the purely physiological standpoint there is no perceivable reason why it should not be possible for the organism to function eternally." True indeed! But that is precisely where science fails to understand. From the standpoint of science birth is as much a wonderful phenomenon as death, or even sleep. Some kind of movement has appeared from nowhere and likewise has disappeared to nowhere. Science sees birth here and death there as two distinct phenomena which have no connection whatever. By reason of this mistaken view science writes for itself an insoluble problem. Each occurrence as incomprehensible as the other.

Again: From the standpoint of science the characteristics of the offspring can be nothing more than a combination of the characteristics of the parents, the inability of which view to stand trial in the court of actuality brings us on to the other insoluble problem for science—a problem to which religion gives no answer save the pleasure of God,—the problem of heredity.

When one thinks of the position of science in relation to this problem, Darwin's Theory of Evolution comes to mind,—a theory which horrified the theologians and caused the theological explanation for man's first appearance to be seriously doubted. Let it be remembered at the very outset that the Theory of Evolution is a *theory*. Dahlke gives a very apt simile for a theory. A theory, he says, is like a man's looking-glasses. They have to be changed, "on an average once in five years."

Here an eminent biologist conceived a plan of biological development and brought in certain data that fitted into his conceived plan, like laying down a mosaic work with the available pieces to an already conceived plan. But it must be pointed out that the original theory of Darwin did not claim to go so far as the Darwinians have subsequently tried to stretch it out to. And if a Darwinian can adopt an "upward" movement to arrive at man starting from lower forms of life, with the same right can another adopt a "downward" movement to arrive at the lower forms of life starting from man. "But we have found no firm evidence that the latter is the case," the Darwinians would say. Does that then by itself prove your case? And how firm is the evidence you have for your theory, with all your doctrines of the survival of the fittest and your theories of mutation? Have you traced life into the beginningless past and found a starting point to justify your assertion of man's gradual descent? The theologians would prefer to have it that man came from God and not from the Devil, and that man's weakness to fall for the charm of the forbidden fruit—with which weakness incidentally he appears to have been created—caused the rest. They do not of course tell us where and why the animals were created. May be we are to infer that animals were created a sideline of amusement for the Creator, barring perhaps those amidst them who can safely be made victims to one command: Rise, Peter, kill and eat.

To talk of progress or regress there must be a fixed standard of measurement. In actuality we find no such standard which remains eternally fixed "so as to serve as a standard for true and untrue." Each moment of the universe with all its multifarious phenomena is something that never has been and will never again be. The only standards we have are those that we ourselves posit. Let one remember this if one is to achieve anything.

Again: To talk of development in the biological sense means also to imply that all this development started from some point or other. That means to say that somewhere life appeared all of a sudden, or that somewhere life started to set in on matter,—an adequate cause-less-ness again, an imperceptibility. What matters then whether this beginning was in the primordial cell of the biologist or in the Garden of Eden of the theologians? The Book of the Genesis replaced by a Biological Theory! "At a time when the Book of the Genesis was losing its hold on the minds of thinking people the latter theory provided a temporary substitute." But to the truth-seeker, *both are equally a matter of faith, both equally unsatisfying.* And however much the defenders of science may think that the Theory of Evolution is opposed to Theology, yet, in their deepest depths they are joined and spring from common root,—*faith.*

Evolutionism walks into the throes of Creationism. And of course, Darwin claimed to be a good Christian.

Nevertheless, to Darwin must be granted that he spoilt the game for the theologians. That is, he made people to suspect those single and separate acts of creation which the theologians teach. But as Dahlke points out, the fight between the Darwinians and the church is like the fight between the dog and the wolf. " In the dusk they might pass for mates, were it not that each is busy trying to take a bite from the other's throat."

" We are said to be related to the monkeys !" the theologians exclaimed in horror. " Man, the proud creation of the Lord, for which the Lord should ever be praised, this life so worth living, could surely not have been evolved from a soulless creature of the wilds ?" But if the theologians reflected further they could have realised that Darwin was only putting their raw idea of the creation of man in the Garden of Eden in a scientific manner, was working out from the same idea of a beginning, was fitting the pawns in the biological game into a plan more attractive to the intellect.

The problem of heredity is *the* problem that has to be solved here, and as long as this problem remains unsolved, the problems of ontogenesis and phylogenesis also remain unsolved. Everything then remains unsolved.

Statements of the like, as by Schopenhauer : " Nature only protects the species and not the individual," are attempts at reading actuality. There one feels, but does not see. So also is his statement that the intellect is from the mother and the character is from the father. Another case of a clever mind groping in the dark, feeling, but not seeing. To all of them the impact of the Buddha-word is wanting, to kindle the spark that will begin to throw light.

* * *

All controversial and dialectical problems arise only where things are treated as identities,—" solar system," " world," " mind," " body," " life," etc. But where one sees all these as what in truth they are,—that is as mutually dependent and interwoven processes to which apply that statement of the Buddha, " All is a burning, monks," (*sabbam bhikkhave adittam*),—there he discerns no possibility of a definite circumscribing them. No possibility there lies for the dissecting them with the concept and so positing absolute beginnings to them, however alluring such dissections be. To talk of two different species in biology has as little sense to the truth-seeker as to talk of two different energies in physical science. A true thinker sees all these apparently opposite things merging into one another within the passage of a universe which is no more than a numberless heap of unbroken processes of combustion with beginnings indiscernible.

Where this insight is, there no belief is necessary, no proof in the ordinary sense is possible. There no problems of a controversial or dialectical nature arise. There no insoluble biological problems arise. There no insoluble cosmological problems arise. For these are all artificial problems held in place by artificial fences created by conceptual thought. There all conceptual thinking melts away. The concept is made use of, only *to be executed in the end.*

Whoever scientist that believes in a starting point to life and works out from such an adequate causeless-ness will have no other course to follow but to follow up the same thread of thought to the universe-process as a whole. And then the moving finger having writ will move on, only to point at the concept of another adequate causelessness from which the universe has worked out,—God ! So will science trace itself to the same root as that from which religion springs. So will it end up in faith, with all the writhings, the fetters, the puppet-shows of conceptual thought that will follow. So will it lead itself for ever away from the only culmination of mental life that is possible, when the glorious Aryan formula can be repeated : " Done is what was to be done ; laid down the burden " naught else remains to do." An inglorious end for a proud scientific thought.

And all this solely because of both religion and science not comprehending this basic power consciousness.

To religion, consciousness is an act of God, and so remains for ever beyond reach. It is to this that the two dogmas of God and soul work out to.

To science, consciousness is an in-demonstrability, and so remains for ever beyond reach.

To religion consciousness is a beyond reach by reason of its ignorance. To science consciousness is a beyond reach because of the *infirmity of scientific procedure.* In the exclusion of this basic power from their world-conceptions, in the non-realisation of the part that consciousness plays in their world-pictures, religion and science are joined at their root. Here too I quote that very true statement of Dahlke : " The exclusion of consciousness takes its revenge in the introduction of God into the universe. Where the world becomes a pure mechanism, there God becomes a conceptual necessity." Yea, a *necessity* to him who comprehends not this basic power consciousness sufficiently. There God becomes the necessary energizing force required to keep the clockwork going,—a clockwork wherein not even a hair falls from my head without his approval, a mechanism wherein not my will but thine be done. There only must man have to accept commandments. There only must he fall on bended knees and pray. There only do critical expositions become heretical blasphemy. So is it also that by reason of this deep inward bond between religion and science, we find religion celebrating at the sight of the scientist, who, whilst having to maintain the heritage of a never-ending search, has at the same time his own concept of God lurking in the innermost depths of his mind, whether such concept be in the physico-theological sense of Einstein or in the raw sense of a father which art in heaven.

J. Larmor is very correct when he says : " The irresistible impulse to atomize everything thus proves to be not merely a disease of the physicist ; a deeper origin, in the nature of knowledge itself, is suggested." All conceptual thinking perforce leads in the end to the concept of a " cause-in-itself." What matters whether Aristotle calls it *primum mobile immotum* (prime mover unmoved), or Spinoza calls it *substans* (substance), or Kant and Schopenhauer call it the *thing-in-itself*, or Einstein calls it the *supreme intellect*, or the theologians call it *God*, or some others call it *that-which-gives-continuity-to-the-process* ? They are all names given to the dead-end that lies in the blind alley of conceptual thought. All criticism of thought comes to a criticism of this concept. But all such criticisms by themselves give no answer to the problem of actuality, for actuality does not point to either the acceptance or the non-acceptance of such a thing conceptually. Thus all those criticisms, as for example Hume's, are as some one said : " Perfect,—but dead !"

Where then lies the possibility for both these fundamental views,—the view of religion and the view of science ? And amidst such a possibility does there lie for the truth-seeker a way which would lead him to a complete Right Understanding when he shall be able to say at long last : " Done is what was to be done ; laid down the burden ; naught else remains to do ?"

The answer to that is,—the *pure Buddha-word.*

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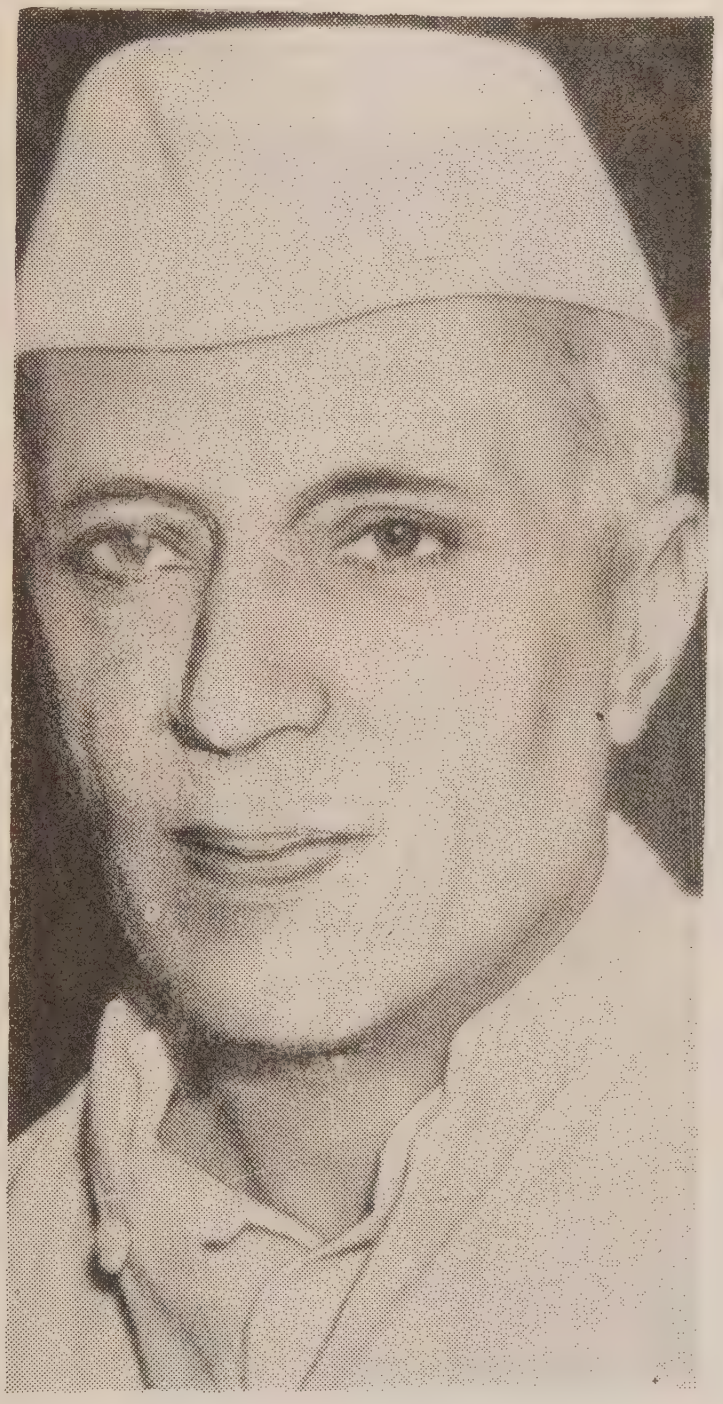


Pandit JAWAHARLAL NEHRU, the Prime Minister of the Republic of India, the Buddha Jayanti Guest for Vesak 2501 of the Government of Ceylon.

TAPASSU AND BHALLUKA OFFER ALMS TO THE BUDDHA

BUDDHISM AND THE ARTS OF CEYLON

By JAYAWEERA KURUPPU,
The Minister of Local Government and Cultural Affairs.

(From a paper read at the International Buddhist Seminar in New Delhi, sponsored by UNESCO)

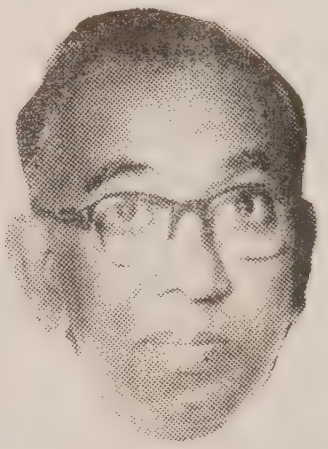
DR. Ananda Coomaraswamy's dictum that " all India can offer to the world proceeds from her philosophy " may as well be applied to Ceylon, for all she has to show the world as her cultural, literary and artistic achievements and all she is rightly proud of, have come into existence and grown solely due to the benign influence of Buddhism.

Though the Aryans who settled in this fair Island in the 5th century before Christ—whether as followers of the banished Prince Vijaya or as sea-faring merchants—were from those parts of India where a civilization of a high order had developed, no evidence of any cultural activities of merit prior to the establishment of Buddhism can be found. Perhaps, these early Aryans were entirely occupied with their material problems which were inevitable in their difficult task of consolidating their power and position in a new land.

It may also be possible that the early settlers were either warriors or tradesmen, with just a few Brahmins so that the class which took to cultural pursuits was not numerically strong in ancient Ceylon. Whatever the reason may be, the achievements of these Aryans during their first two centuries in the Island do not appear to have been very impressive in spite of the fact that one of their rulers, Pandukabhaya, not only founded the city of Anuradhapura but also managed its affairs through an efficient administrative system.

The Beginning

The arrival of Mahinda with the message of Buddhism from his illustrious father, Asoka, marked the beginning of the cultural development of Ceylon. Even though an attempt is made by some to show that Buddhism was rather puritanical about



JAYAWEERA KURUPPU

arts, the evidence available not only from India and Ceylon but also from practically every Buddhist country in the world leaves no doubt that no religion in the world has inspired as much artistic effort as the teachings of the Buddha. Buddhism has exploited all that is serene and beautiful in human achievements to being home to the people the doctrines of love, non-violence and selflessness.

The need for impressive monuments, which indicate the success of the new missionary religion, seems to have given a fillip to the progress of architecture. Gigantic chaityas, wherein were enshrined the ashes of the Buddha and Arhants, were the earliest Buddhist monuments. In Ceylon the first Chaitya, namely, the Thuparama, was built under the direct supervision of Arhant Mahinda himself. There is no doubt that expert advice was available to the early Sinhalese builders from India.

There are records which show that Indian artisans who had achieved a fair degree of perfection during the Maurya regime, were sent to Ceylon, quite likely, for the erection of religious buildings. Besides, the Buddhist monks themselves, were great builders and artists. Being adherents to a

liberal religious system and engaged in the task of winning converts over to it, they encouraged every form of art which contributed towards the edification of both the followers and the non-believers. There is no doubt that the Buddhist monks realized the value of visual aids to religious education almost at the beginning of their missionary career.

Chaityas

The missionary zeal of these Buddhist monks coupled with the enthusiasm of the new converts of Ceylon resulted in not only impressive Chaityas and Monasteries but also in the exquisite works of sculpture and painting which, to this day, remain the most valuable of her cultural treasures.

Within five hundred years of the introduction of Buddhism, Chaityas rose in various parts of the Island. Nearly 175 miles from Anuradhapura, as the crow flies, a provincial ruler, Ilanaga, built in the 2nd century before Christ the Tissamaharama Chaitya which was, in all probability, the earliest Chaitya of that magnitude to be built anywhere in the Buddhist world. This was followed by larger Chaityas in Anuradhapura itself.

The great King Dutugemunu built besides a number of smaller Chaityas, the Ruwanweli Seya which has recently been restored. Two of the largest Chaityas in Anuradhapura, namely, the Abhayagiriya and the Jetavana, were ocnstructed by Valagamba and Mahasena. Of these the Abhayagiriya was enlarged by Gajabahu in the 2nd century A.C. so that it was the largest Chaitya in Ceylon and was larger than the third pyramid of Gizeh. Perhaps, the greatest of the architectural masterpieces of the early Buddhists of Ceylon was the Lova Mahapaya or the Brazen Palace of which only one thousand six hundred stone pillars now remain to be seen. This monastery, dedicated to the Sangha by Dutugemunu, had nine storeys going up to a height of 150 feet. The *Mahavamsa* describes it as having a thousand rooms with delicately carved doors and windows. Covered with brazen tiles this glistening sky-scraper of the 2nd century B.C. was a peerless edifice to the glory of the Buddha.

Equally interesting from the point of view of architecture was the so-called canopy built over such Chaityas as the Thuparama and the Lankarama. The rock columns round the Chaityas suggest that it was not merely a roof but a mansion to house the Chaitya. Such a structure, at an age earlier than the Buddhist caves at Karle, would have been unique in Buddhist Architecture. One may even wonder whether Chaityaprasadas which are described in the *Ramayana* as peculiar to Lanka, were not such buildings.

Carvings

The growth of architecture led to the rise in importance of both sculpture and paintings. The stone columns and boulders used for buildings were carved with delicate decorative motifs. The friezes of lions and dwarfs on the tenons of the columns round the Thuparama, the friezes of elephants adorning the Wahalkadas or cornices of the Ruwanweli Seya, the guardstones at the entrances to monasteries and shrines and the moonstones are among the most beautiful pieces of sculpture in Ceylon. Though these have been used purely for decorative purposes and hence have no religious significance, the predilection of the Buddhist artist to make his work satisfying not only to the eye but also to the mind has not prevented them from being made symbolic representations of the lofty truths of Buddhism.

All these beautiful works of art which adorned the places of worship were the direct result of the interest of the Buddhist Kings of Ceylon to make every shrine and monastery a veritable centre of art. No efforts have been spared to make every building artistically perfect. So great was the respect inspired in the mind of the Buddhist towards the Sangha that every gift to the Sangha was made a highly finished object of art. So it may not be surprising that even the lavatory stones of the great monasteries of Anuradhapura were carved with the most exquisite designs.

The early Buddhist sculptor did not confine himself to decorative motifs. Two pieces of sculpture depicting the dream of Maya and the miracle of Savatthi, besides the figures of Bodhisatvas, indicate that an attempt was made to illustrate incidents

KIRI VEHERA

from the Buddha's life and Buddhist themes for the benefit of the devotees. At no stage did the Buddhist artist forget that his efforts in the creation of his products was for the purpose of educating the masses rather than satisfying his own artistic urge.

Statues

The Buddhist sculptor in Ceylon excelled in the art of statuary. Working on a somewhat rare variety of crystalline limestone, he carved not only figures of gods, goddesses and his royal patrons but also the image of the Buddha which was introduced to Ceylon at an early age both as an object of veneration and a symbol of meditation as a result of Mahayanist influences. The statue of the Buddha, which as Count Harmann Keyserling says, was always to be " the absolutely perfect embodiment of spirituality in the visible domain " gave the sculptor the urge to project his keenest aesthetic sense to his work. With meticulous care, the sculptor sought to create in the image of the Buddha the vividest manifestation of that all-embracing loving-kindness for which the great teacher stood.

From Kandaroddi in the Jaffna Peninsula to Tissamaharama in the South these statues stand as a living memorial to the religious fervour and the artistic skill of their creators. The most famous among these are the Buddha statue on the Outer Circular Road in Anuradhapura and the Toluwila Buddha. The former is recognised by a consensus of critical opinion to be one of the most serene representations of the Buddha. Equally well known is the gigantic Buddha statue at Aukana. Hewn out of the living rock and measuring 42 feet, this standing figure of the Buddha with his hand raised in blessing looks upon the life-giving waters of Kalawewa and the smiling paddy fields below. It has impressed both the layman and the critic not only by its artistic excellence but also by its cultural significance as a symbolic representation of the pattern of Sinhalese culture ; the Buddha watches and blesses the peasant who works for his livelihood in his fields.

By far the most remarkable work of the Sinhalese sculptor was the stone gallery at Galvihare in Polonnaruwa. The last scene in the life of the Buddha, with its heart-rending atmosphere, is captured and depicted with masterly skill ; the Buddha lies majestically on his death-bed while his trusted attendant, Ananda, weeps in sorrow. There are numerous statues of the Buddha—most of them buried deep in the wood—which speak of a highly

Courtesy—Archaeological Dept.

AUKANA BUDDHA

A FRESCO FROM A TEMPLE WALL IN CEYLON

developed art. Not far away from Maligawela in the Uva Province are the fragments of a Buddha statue which, measuring over 10 feet across the chest, would have been one of the largest Buddha statues in the world.

To the Sinhalese sculptor the creation of a Buddha statue has been the fulfilment of his artistic ambitions. He represented the Buddha in various mudras as a preacher, as a friend of the world offering safety to humanity, as the most compassionate of all beings, as a guide through the miseries of life and above all as a serene religious personality to meditate on whose countenance was in itself bliss. The art of statuary had survived to this day. The Sinhalese sculptor even today devotes his energy and his time to the perfection of the Buddha statue which is a *sine qua non* in a Buddhist shrine.

In addition to the statues carved out of rock and moulded with clay there were from about the 5th century Buddhist statues in bronze and other metals. The finest bronze statue to be cast in Ceylon is the life-size figure of Tara which is now in the British Museum. Besides proving the existence of the ancient tradition of metal casting in Ceylon, this statue shows the development of the art of metal statuary, the early stages of which are represented by the bronze Buddha figures unearthed at Badulla and Toluwila.

Painting

It was in the realm of painting that the influence of Buddhism was more strongly felt. Used as a medium of instructing the adherent, the best works of painting in Ceylon with the sole exception of Sigiriya

frescoes, are religious in content and narrative in purpose. The paintings in the relic chambers of the Kantaka Dagaba at Mihintale and the Mahiyangana Chaitya, besides the accounts of the paintings in the relic chamber of Ruwanweli Seya found in the *Mahavamsa* and *Thupavamsa*, give a very clear idea of the use to which painting has been put by the Buddhists of Ceylon.

In the 5th century Fa Hian who visited Ceylon was impressed by the paintings representing the 550 Jatakas which were seen on both sides of the road through which the royal procession taking the Tooth Relic to the Abhayagiriya passed. The Buddhist shrines have had their walls painted with scenes from Buddha's life and Jataka tales. Some of the most beautiful specimens of such mural paintings are yet to be found in varying degrees of preservation at Situlpahuwa, Tivanka Pilimage and Yapahuwa and at the rock temples of Dimbulagala, Dambulla and Degaldoruwa. Right through the centuries the development of this art into what is today called " Sittara Art " is traceable.

Varying in finesse and artistic value according to the competence of the artist, these paintings are executed in a technique entirely indigenous and superbly suited for the purpose for which they are used. This form of art has found expression everywhere in the Island and even today no temple is complete unless its walls are painted with stories from the Jatakas or the Buddha's life. An artist with a reputation is generally employed to execute this work. Artists enjoying international recognition such as George Keyt and Nandalal Bose besides clever " Sittaras " like Hugh Mendis and Sarlis have been commissioned to paint the walls of some of our modern shrines.

These facts which I have placed before you as briefly as I could, without tiring you with chronological and historical details or a comprehensive analysis of at least such monuments and pieces of art as have been unearthed and conserved, will, no doubt, convince you that the influence of Buddhism on every aspect of art in Ceylon—whether architecture, sculpture or painting —has been remarkable. As elsewhere in the world, Buddhism has continued to give an impetus to artistic creation in Ceylon. As Taranath has observed. " Wherever Buddhism prevailed skilful religious artists were found." Buddhism made art the universal language through which the Message of the Buddha has been conveyed to the masses of Asia for 2,500 years.

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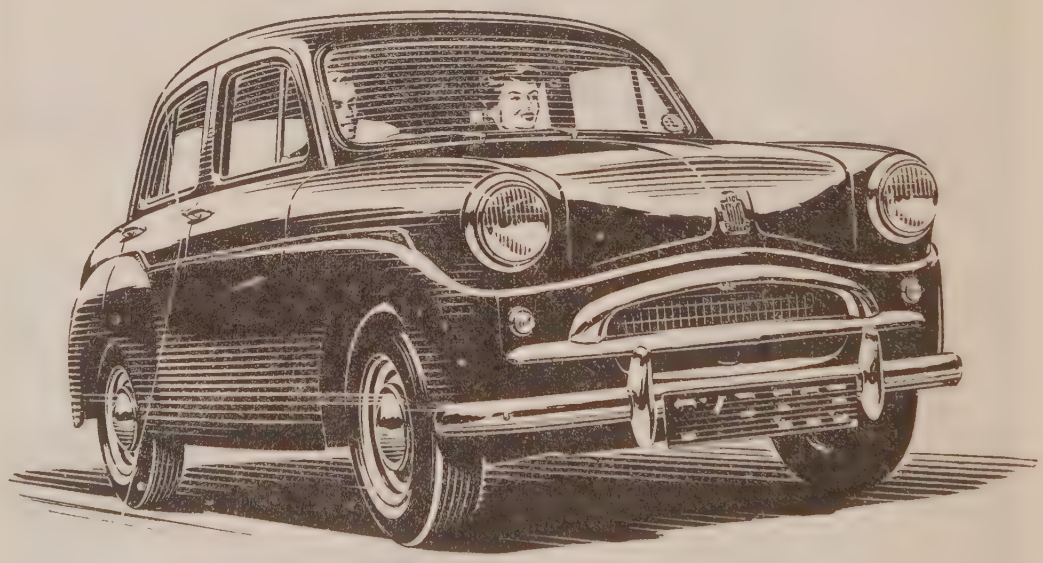

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BUDDHISM IN THE WEST

By VEN. NYANASATTA THERA

THE fact that a Western Bhikkhu writes this article proves the existence of Buddhism in the West.

I received Buddhism as a Christmas present 21 years ago. A few days before the Christmas in 1935, I received from Germany a little packet with printed matter and a letter informing me to open that parcel only on the 25th December, for it ought to be viewed in the festive atmosphere of peace. I did accordingly and found essays on Pali Buddhism, printed lectures, cyclostyled summaries of talks on Buddhism, pages torn out of books, and passages copied from Books on the Dhamma. The sender of this first introduction to the study of Pali Buddhism that changed my whole outlook on life, was my wife at that time, who went to see her aunt at Potsdam and to stay for some time in Germany, perhaps never to return to Czechoslovakia. The first sight that attracted her attention after her return home from three and half years of married life in Czechoslovakia were posters announcing a series of lectures on Buddhism in Berlin. She went to hear the first talk, and as soon as she saw the German Buddhist lecturer and heard his first words, there passed through her mind the thought that her husband would one day become such a bhikkhu and lecture to audiences all over the world instead of belonging to her.

She heard all the lectures, asked the lecturer for printed texts of his present and past lectures, visited the "Buddhist House" of Dr. Paul Dahlke at Berlin-Frohnau, bought a number of books and reviews, borrowed books and read them. Three months later she sent me as a present writings by Buddhists on the Dhamma. Two years later, when I decided to become a bhikkhu in Ceylon, she became a Buddhist Nun in Berlin, where a Centre of Study had several persons devoted to the life of studying, living and teaching Buddhism in Germany. After my arrival at the Island Hermitage, Dodanduwa, in March, 1938, I found there bhikkhus from many lands of the West, and I found that this stream of fresh students of the Dhamma in the East started already at the close of the 19th century, for already in 1905 a British Bhikkhu called Asoka died at Akyab in Burma after several years of living the life of a bhikkhu in Ceylon and in Burma.

How did Buddhism reach the lands of the West? Already during the lifetime of the Buddha, the Dhamma, that is to say, knowledge of the Teaching of the Buddha, began to expand to the North-West of India, and within two centuries it came to the lands north of the Indus into the Punjab and to Afghanistan. Soon it reached Persia and Turkestan and other northern Aryan and non-Aryan lands of Central Asia.

In Asoka's time Buddhism was carried far and wide, for his rock inscriptions and inscriptions on relic caskets of that time indicate this fact of Buddhist Missions having been sent to distant lands, among others to the Yonaka Kings. The Yonas or Yavanas were the Bactrian Greeks and the Seleucids, successors of Alexander the Great, in Syria, Egypt and Greece. I must confess that I have not yet seen with my own eyes any palpable evidence to prove the success of those missions to the Greeks in the middle of the third century B.C.; but while discussing this matter with a scholar at Madras on my re-

turn from a pilgrimage to Nepal and Northern India last month, he assured me that in the book called " The Archaeology of Religions," a recent publication, he saw reproductions of photographs of ancient Buddhist culture in Macedonia. It is quite possible that more of this evidence will come to light soon. There were trade routes over land from India through Persia, Armenia to the lands near the Black Sea and Mediterranean, as well as sea routes from India to Egypt, then to Rome. News of Buddhism must have come with these caravans moving between India and Greece and Italy before the Christian era.

Then the Arab Muslim traders on their return from Buddhist lands of Asia did bring reports of the life of the Buddha and of His teaching as professed by the Buddhists of Central Asia in the first eight centuries of our era. The legend of Barlaam and Josaphat is an instance of how these Muslim reports were used by others for their own work. Many fables attributed to the Greek fablist Aesop as well as much of what was collected by La Fontaine came as Jatakas from the Buddhist East.

Travellers like Marco Polo and the early Christian missionaries to the Far East brought news from the Buddhist lands, and later on some of the missionaries learnt Sanskrit in order to propagate their own religion. The first grammars of Sanskrit and the first translations from the Sanskrit were made by these missionaries.

At the beginning of the 17th century the mental horizon of the European scholars began to widen : after assimilating the new Greek literature, they turned their eyes to farther lands, namely to Persia, on their way to India. In 1610 Gulistan was translated from the Persian. In 1802-1803 the Oupnek'hat, a Persian translation from the Sanskrit Philosophical Book, the Upanishads, was translated by the scholar called Anqetil du Perron, who had already in 1800 published the Avesta of the Persians. Oupnek'hat was subsequently too highly taxed, and served, in a Latin translation, as the principal early source of knowledge of Indian Philosophy for the Germans, especially Schelling and Schopenhauer.

The systematic study of Sanskrit—Buddhism came to the West mainly in the course of the study of Sanskrit and Sanskrit literature—was, however, commenced by the British scholars. The first British Governor-General of India, Warren Hastings (1732-1818) had commissioned eleven learned Brahmins to translate into English a selection of Indian Laws (A Code of Gentoo Law) and sent the translation in 1775 to London. In the introduction to this first translation of Law Books from the Sanskrit, there first appeared a more exact information about Sanskrit Literature and a few selected passages from Sanskrit in Roman transcription. N. Brassy Helhed, the Englishman who assisted the Brahmins in this work, was successful during the work of translation and transcription to penetrate into the secret of reading and writing Sanskrit, though the Indian Pundits naturally had always attempted to keep the secret for themselves only.

At the instigation of Warren Hastings, another scholar, Charles Wilkins, translated in 1785 the *Bhagavadgita*, and in 1787, the *Hitopadesa*, and it was he who wrote the first good grammar of Sanskrit. The Athenian Greek *Dimitrios Galanos* (1760-1833), who migrated to India in 1786 and lived for about 40 years at Benares as an ascetic with the Brahmins and died there, translated from the Sanskrit into Greek, and prepared for his use a Dictionary of Sanskrit for the Greeks, the manuscript of which is still kept by the *Greek National Library* of Athens. Alexander Cosma de Korosi, a Hungarian, (1784-1842) spent the best part of his life in India and Tibet and published the first Tibetan Grammar and Dictionary in English, and analysed the *Kanjur* ; his analysis of the Tibetan Sacred Scriptures was published in the *Asiatic Review*, vol. xx, in 1836.

When the British scholars had made an English translation of the *Law Book of Manu*—knowledge of Hindu law was the most pressing need of the British Administration in India—they translated the *Mahabharata* and the *Hymns of the Rigveda*. The French and the Germans did not long remain behind the British and soon had their own Sanskrit scholars and translations direct from the Sanskrit, and their foremost scholars and poets were influenced by this Indian literature.

While the study of Sanskrit became more and more established in the West, the study of Pali Theravada Buddhism began to come

to its right too. In 1826 appeared the first modern treatise on Pali by Eugene Burnouf and Christian Lassen : *Essai Sur Le Pali.* The French scholar Eugene Burnouf lectured in 1840 at the College de France and won many students of Buddhism. It was from this School that the Buddhist field of study obtained, among others, R. Roth and Max Muller. In 1834-1835 James Prinsep of the Government Mint of Calcutta first deciphered the Inscriptions of Asoka and could read the rock edicts of the first Buddhist Monarch of India. In 1836 George Turnour, a Civil Servant of Ceylon, published his translation of the *Mahavamsa*, the Ceylon Chronicle, while adding to it a few Pali Suttas—Discourses of the Buddha. In 1844 appeared Eugene Burnouf's standard work on Buddhism : *Introduction A L'Histoire Du Bouddhisme Indien.* In the Preface to the " Introduction to the History of Indian Buddhism " the authors refer to B. H. Hogson, the British Resident-General in Nepal, who became acquainted with Buddhism and came into the possession of a very large number of Buddhist Texts in Sanskrit, most of which were then unknown in the world. Besides writing on Buddhism himself, B. H. Hogson sent all his texts to France and England, and it was from these books that the French savant prepared his *Introduction to the Study of the History of Buddhism in India.*

Already in 1825 J. J. Schmidt of Petersburg in Tsarist Russia published in *Journal Asiatic* a Biography of the Buddha. Many other publications on Buddhism in Tibet, Mongolia, China and Japan appeared in the first half of 19th century, but all were based on later Buddhist legends in languages other than Sanskrit. These publications by the linguists influenced other scholars in the West.

Arthur Schopenhauer (1788-1860) was a great admirer and even lover of Buddhism ; but unfortunately for Buddhism in the West, he knew very little of the real Teaching of the Buddha. He knew only of the forms of Buddhism practised at that time in Tibet, Nepal and China, and he did not distinguish between Hinduism and Buddhism. This was a fault common at that time to many scholars, just as up to now the general Western reader often mixes up Hinduism with Buddhism, and even the Buddhists in South-East Asia have assimilated elements of Hinduism into their popular forms of Buddhism. Schopenhauer's philosophy, which he considered to be Buddhism, was nearer to Brahmanism, the knowledge of which the philosopher must have gained from the *Oupnek'hat*, the Persian translation of the Upanishads made by the Mohammedan Prince Dara Shakoh.

In Anquetil du Perron's translation, *Oupnek'hat* means *Upanishad* ; as the title of the book suggests inaccuracy in transliteration, so also the translation itself must have been inaccurate too. The Latin translation of the Persian version made by a Mohammedan Prince from the Sanskrit must have made the study of the Upanishads not an easy work. Yet even in this form, *Oupnek'hat* was the consolation of Schopenhauer's life. Thus it happened that Arthur Schopenhauer, the famous German Philosopher of the Romantic School, a philosohper of a pessimistic cast of mind, brought, to some extent at least, Buddhism into disrepute by his own philosophy, which he imagined came nearest to Buddhism, and of which encyclopaedias tell us that " his mysticism partakes somewhat of the higher Buddhism." In fact, Schopenhauer knew little of the pure Buddhism, much less of the higher Buddhism, for all his sources were translations from the Tibetan, the Chinese, if not the *Oupnek'hat.* Though since 1856 there stood a Tibetan Buddha image on the table in Schopenhauer's room, yet his white pet dog was called Atman, in order to show " the equality of men with animals and of animals with men." This attitude alone shows the synthesis of Hinduism and Schopenhauer's own philosophy. Buddhism does not teach equality of men with animals : Animals belong to the *State of Woe* called in Pali, *Duggati* or *apaya*, while human life belongs to another level called the *Happy State*, *sugati*, and it is the result of much merit that we were born in the happy state of human life.

The first Pali Text Publication in the West was Friedrich Spiegel's *Anecdota Palica*, Leipzig, 1848. It contains the Pali Text in Devanagari script of Uraga Sutta of the Sutta Nipata, with German translation and notes including extracts from the Commentary ; the second part consists of one chapter of the *Rasavahini*, with German translation. The first complete Pali Text published in the West in 1855 at Copenhagen, was Fausboll's edition of the *Dhammapada* in Pali with a Latin translation. The

first German translation of the *Dhammapada* was made by Albrecht Weber in 1862.

While the Indologists made new translations of the Pali Texts, others began, not without success, to propagate Buddhism and popularize it among the masses. Now the Pali Text Society has edited almost all the Pali Canon and much of the Commentarial and post-canonical Pali literature ; and almost all the more readable texts have been already translated into English and German. The French have good literature on Buddhism ; the Italians possess books on the Dhamma ; in Tsarist Russia, and even in the first years of the Soviet regime, many valuable books on Buddhism especially on the Mahayana appeared in Leningrad and elsewhere. The Czechs, the Poles, the Hungarians and the nations near the Baltic have their own literature on Buddhism. The Danes contributed greatly towards the publications of the Buddhist Pali Texts, and Pali Dictionaries ; the Dutch have produced valuable contributions to the understanding of the Dhamma. Now even the Yougoslavians begin to translate the Pali Texts ; and the latest news I have received is from Roumania, where the Chancellor of the State University of Bucharest has sent through me to the Editor of the *Encyclopaedia of Buddhism* no less than a hundred Library Cards of 100 books on Buddhism found in the five Libraries of the Universities, the Academy of Sciences, and the Patriarchate of Rumania. After the death of the first President of Czechoslovakia, Prof. Thomas G. Masaryk, 27 books on Buddhism were found in his private library, books on the Abhidhamma among them. Buddha Jayanti was celebrated by the Academy of Sciences at Prague ; and in Poland our friend gives lectures on *The Problems of Buddhism* under the auspices of the Polish Academy of Sciences. All know of the Buddhist movements in England, America, France and Germany.

It is odd that Buddhism in the West was often propagated by non-Buddhists. The best known book on Buddhism, the *Light of Asia* by Sir Edwin Arnold, made Buddhism widely known, though its author was not a Buddhist. Prof. Rhys Davids, the founder of the Pali Text Society in London, was another *propagator* of Buddhism, though he merely sympathised with the Buddhists and admired the rationality of the Pali Buddha Dhamma, without approving of all the doctrines taught by the Buddhists. Max Muller, another exponent of Buddhism, was not a Buddhist, and many of the good translators of the Pali scriptures repeatedly declared that they were not Buddhists.

The best known early Western Buddhist was Bhikkhu Ananda Metteyya, born as Charles Henry Allan Bennet, in London, on December 8th, 1872. After a good scientific education in England, he read in 1890 the *Light of Asia*, and in 1898 came to Ceylon to become a monk. In 1901 he gave his first lecture on Buddhism in Ceylon, on the *Four Noble Truths*. In 1901 he sailed to Burma, became a novice, and in 1902 he became a bhikkhu. He founded a Buddhist Mission in Burma for the propagation of Buddhism in the West, and in 1903 began to publish his Buddhist Quarterly, an illustrated review called *Buddhism*. Ananda Metteyya led a Buddhist Mission from Burma to London in 1908. He repeatedly went to teach the Dhamma in England, gave lectures, wrote several fine books on Buddhism and died in London, at the age of fifty, on March 9th, 1923.

The next well-known British Buddhist was Bhikkhu Silacara, born as J. F. M. Kechnie, a Scotsman, who assisted Ananda Metteyya, in his work in Burma. In Ceylon Silacara is well known because of his many readable English books on Buddhism.

For us in Ceylon the most famous Western Buddhist is the Venerable Maha Thera Nyanatiloka of the Island Hermitage, Dodanduwa. Born at Wiesbaden, Western Germany, in 1878, he is now 80 years old. He is the first German Bhikkhu ; came to Ceylon in 1903,; became a monk in the same year in Burma and his very first book, *The Word of the Buddha*, made him famous in the whole Buddhist world. He translated many of the most difficult Pali books into German ; the whole *Visuddhimagga*, a book of 1,000 pages was one of his latest publications in Germany. In Ceylon he gave many lectures and published several delightful and eminently readable essays and compilations from the Tripitaka, *The Path to Deliverance*, being the most delightful of his smaller publications in Ceylon. *The Guide Through the Abhidhamma Pitaka*, now being reprinted for the *Buddha Sahitya Sabha*, is a thoroughly scholarly work ;

Buddhist Dictionary, the latest publication, second edition, Frewin & Co., Colombo, and his *Pali Grammar*, *Pali Anthology and Glossary* in German, and other translations prove his genius as an exponent of the most intricate problems of Buddhism.

Dr. Paul Dahlke, the author of many German books (many of them are available in an English translation) is another famous German Buddhist known in Ceylon. He came to Ceylon as early as 1900, and spent almost half of his life among the Buddhists of the East; and in order to create a Buddhist atmosphere in Germany, he built the famous Buddhist House in Berlin.

At present it is Hamburg that has the best organized Buddhist movement, and will probably soon have a Buddhist Mission from Ceylon. *The Publishing House Christiani* at Constance in Germany is the best Centre for publishing all the German books on Buddhism, and there appears the *Einsicht* (*Insight*), a Buddhist review in German, with articles of the best authorities on Buddhism, well printed, and perhaps the only Buddhist paper that can afford paying an author's fee to the literary contributors to this review.

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BUDDHIST SOCIAL IDEALS

By S. F. de SILVA,
Director of Education

S. F. de SILVA

THERE is a tendency among Buddhists to forget the fact that the Dhamma is for the layman as well as for the recluse. The emphasis that is often given is, to the Dhamma for the recluse and this has given rise to the belief that the layman's life does not matter—that what matters is the " highest life " and constant talk and discussion about it. We forget that the Dhamma is a way of life to be *lived*, not a theory to be discussed. " Happiness," said the Buddha, " is his, who will *practice* seeking."

It is this practice that matters most to us as laymen—practice in living the good life. Throughout the Buddha Vacana, there is constant reference to *training*—" to become now this, now that, and so on to the highest."

The first society of which one becomes aware is that of the family and it is in this connection that the Sigalovada Sutta gives an insight into Buddhist Social and ethical ideals. The individual is the centre of life in this society, but he has a social life in relation to others. Towards these he has duties and obligations and in turn these have duties and obligations by him. Thus, parents have duties by their children and children by their parents ; teachers towards pupils and pupils towards teachers ; husbands and wives, master and servant, friends are all considered as a society bound together by duties to be performed so that we get a picture of a social ideal where the members are bound by bonds of *goodwill and amity* on the one hand and *service* on the other. Once again the emphasis is on action, it is not on good wishing or lip service but *goodwilling* and *service*. In fact, the Buddha declares that the spirit of amity and the spirit of service are to society what the linch pins are to a chariot. They keep society moving.

The layman observes the layman's code of conduct—the Panchaseela. By avoiding destruction of life, theft, unlawful sexual relations, speaking the untruth and indulging in intoxicants, one develops as an individual being and so becomes a better member of society. At the same time he serves society and confers on it a great gift or " dana " of " absence of fear "—society has no cause to fear the individual who faithfully observes the Panchaseela. Thus it will be seen that the layman's code of conduct is an individual and at the same time a social ideal.

Throughout the teachings of the Buddha, the layman is incited to be " earnest," to put forth effort, in all his actions. If he is a merchant he is asked to be earnest and hard working and zealous in the pursuit of " honest gains and riches " and then he is urged to use these gains not for selfish indulgences but in serving and helping others. This is the ideal for all workers, craftsmen, farmers, seafarers, public servants, gild-masters and traders, princes and rulers. All are exhorted to be earnest in the discharge of their duties and be of service to others.

This social ideal is beautifully illustrated by those precious documents of a layman's life—the edicts of the Emperor Asoka. Asoka was the ruler of a great realm and he was a great public servant. This is what he says—

" I have accordingly arranged that at all hours and in all places—whether I am dining or in the ladies' apartments, in my

bedroom, or in my closet, in my carriage, or in the palace gardens—the official reporters should keep me constantly informed of the people's business, which business of the people I am ready to dispose of at any place.

And if, perchance, I personally by word of mouth command that a gift be made or an order executed, or anything urgent is entrusted to the officials, and in that business a dispute arises or fraud occurs among the clergy, I have commanded that immediate report must be made to me at any hour and at any place, for I am never fully satisfied with my exertions and my dispatch of business.

Work I must for the public benefit—and the root of the matter is in exertion and dispatch of business, than which nothing is more efficacious for the general welfare. And for what do I toil ? For no other end than this, that I may discharge my debt to animate beings, and that while I make some happy in this world, they may in the next world gain heaven.

For this purpose have I caused this pious edict to be written, that it may long endure, and that my sons, grandsons, and great-grandsons *may strive for the public weal ;* though that is a difficult thing to attain, save by the utmost toil."

Rarely is any society completely homogenous. It consists of various human stocks and faiths. How is one to act towards these ? The Buddha exhorts his followers to regard all human beings as brothers and to treat all those of other faiths with large-hearted tolerance. He even instructed his lay disciples to continue to cherish and foster the teachers of other faiths. Asoka as a great Buddhist layman carried out this duty as ruler of a vast and varied realm. He speaks to his subjects as his children—

" His Majesty King Priyadarsin does reverence to men of all sects, whether ascetics or householders, by donations and various modes of reverence.

His Majesty, however, cares not so much for donations or external reverence as that there should be a growth of the essence of the matter in all sects. The growth of the essence of the matter assumes various forms, but the root of it is restraint of speech, to wit, *a man must not do reverence to his own sect by disparaging that of another man for trivial reasons.* Depreciation should be for adequate reasons only, because the sects of other people deserve reverence for one reason or another.

By thus acting, a man exalts his own sect and at the same time does service to the sects of other people. By acting contrariwise, a man hurts his own sect, and does disservice to the sects of other people. For he who does reverence to his own sect, while disparaging all other sects from a feeling of attachment to his own, on the supposition that he thus glorifies his own sect, in reality by such conduct inflicts severe injury on his own sect."

Human societies are apt to be predatory, love of gain and desire to acquire others' possessions leads to strife and war. The Buddha's teaching is that all such are evil and that the highest conquest is not the conquest of others but the conquest of one's own self. Asoka the Emperor speaks thus—

" His Majesty King Priyadarsin in the ninth year of his reign conquered the Kalingas.

One hundred and fifty thousand persons were thence carried away captive, one hundred thousand were there slian, and many times that number perished.

Ever since the annexation of the Kalingas, His Majesty has zealously protected the Law of Piety, has been devoted to that law, and has proclaimed its precepts.

His Majesty feels remorse on account of the conquest of the Kalingas, because during the subjugation of a previously unconquered country, slaughter, death, and taking away captive of the people necessarily occur, whereat His Majesty feels profound sorrow and regret.

There is, however, another reason for His Majesty feeling still more regret, inasmuch as in such country dwell Brahmans and ascetics, men of different sects, and householders, who all practise obedience to elders, obedience to father and mother, obedience to teachers, proper treatment of friends, acquaintances, comrades, relatives, slaves and servants, with fidelity of devotion. To such people dwelling in that country happen violence, slaughter, and separation from whom they love.

Even those persons who are themselves protected retain their affections undiminished :—ruin falls on their friends, acquaintances, comrades, and relatives, and in this way violence is done to those who are personally unhurt. All this diffused misery is matter of regret to His Majesty. For there is no country where such communities are not found, including others besides Brahmans and ascetics, nor is there any place in any country where the people are not attached to some sect or other.

The loss of even the hundredth or the thousandth part of the persons who were then slain, carried away captive, or done to death in Kalinga would now be a matter of deep regret to His Majesty.

Although a man should do him an injury, His Majesty holds that it must be patiently borne, so far as it can possibly be borne.

Even upon the forest tribes in his dominions His Majesty has compassion, and he seeks their conversion, inasmuch as the might even of His Majesty is based on repentance. They are warned to this effect " Shun evil-doing, that ye may escape destruction "; because His Majesty desires for all animate beings security, control over the passions, peace of mind, and joyousness.

And this is the chiefest conquest, in His Majesty's opinion—the conquest by the Law of Piety ; this also is that effect by His Majesty both in his own dominions and in all the neighbouring realms as far as six hundred leagues—even to where the Greek king named Antiochus dwells, and beyond that Antiochus to where dwell the four kings severally named Ptolemy, Antigonus, Magas, and Alexander ; and in the south, the kings of the Cholas, and Pandyas, and of Ceylon and likewise here, in the King's dominions, among the Yonas, and Kambojas, in the Nabhaka of the Nabhitis, among the Bhojas and Pitinikas, among the Andhras and Pulindas, everywhere men follow the Law of Piety as proclaimed by His Majesty.

Even in those regions where the envoys of His Majesty do not penetrate, men now practise and will continue to practise the Law of Piety as soon as they hear the pious proclamation of His Majesty issued in accordance with the Law of Piety.

And the conquest which has thereby been everywhere effected—the conquest everywhere effected, caused a feeling of delight.

Delight is found in the conquests made by the Law. Nevertheless, that delight is only a small matter. His Majesty thinks nothing of much importance save what concerns the next world.

And for this purpose has this pious edict been written, to wit, what my sons and grandsons, as many as they may be, may not suppose it to be their duty to effect a new conquest ; and that even when engaged in conquest by arms they may find pleasure in patience and gentleness, and may regard as the only true conquest that which is effected through the Law of Piety, which avails both for this world and the next. Let all their pleasure be the pleasure in exertion, which avails both for this world and the next."

The conduct of the affairs of society needs public servants—listen to the Buddha vacana as it is breathed forth from the edicts of one who was a practising public servant—the Emperor Asoka.

" Thus saith His Majesty :—

At Samapa the officials are to be instructed in the King's commands as follows :—

I desire my views to be practically acted upon and carried into effect by suitable means ; and, in my opinion, the principal means for accomplishing this object are my instructions to you.

All men are my children, and, just as for my children I desire that they should enjoy all happiness and prosperity both in this world and in the next, so for all men I desire the like happiness and prosperity.

If you ask what is the King's will concerning the border tribes, I reply that my will is this concerning the borderers—that they should be convinced that the King desires them to be free from disquietude. I desire them to trust me and to be assured that they will receive from me happiness, not sorrow, and to be convinced that the King bears them goodwill, and I desire that (whether to win my goodwill or merely to please me) they should practise the Law of Piety, and so gain both this world and the next.

And for this purpose I give you instructions. When in this manner I have once

for all given you my instructions and signified my orders, then my resolutions and my promises are immutable.

Understanding this, do your duty, and inspire these folk with trust, so that they may be convinced that the King is unto them even as a father, and that, as he cares for himself, so he cares for them, who are as the King's children.

Having given you my instructions, and notified to you my orders—my resolutions and promises being immutable—I expect to be well served by you in this business, because you are in a position enabling you to inspire these folk with trust and to secure their happiness and prosperity both in this world and in the next; and by so acting you will gain heaven and discharge your debt to me.

It is for this purpose that this edict has been inscribed here in order that the officials may display persevering energy in inspiring trust in these borderers and guiding them in the path of piety.

This edict should be recited every four months at the Tishya Nakshatra festival, and at discretion, as occasion offers, in the intervals, it should be recited to individuals. Take care by acting thus to direct people in the right way."

The whole of the Buddhist social ideal is neatly summed up in the following beautiful verses of the late Sir Edwin Arnold :—

" Herewith, a broken gem of Buddha's lore
One beamlet of the brightness of his love
Rose-light which lingers when the sun is down
Such space that men may find a path thereby.

Ananda told his Brethren of the robe
In the full Sangha, saying, " I have heard ! "
Ananda said : " Upon a certain morn
At Rajagriha, in Vasanta-time,
Lord Buddha sate—the great Tathagata—
Speaking with wayfarers words such as these.

There was a temple built to Surya
Between the dyers' sheds and grain-market,
With white porch sheltered by a peepal-tree ;
Thereby he sate ; and a priest questioned him—

" Which is Life's chief good, Master ? "
And he spake :

" Shadows are good when the high sun is flaming,
From whereso'er they fall ;
Some take their nest beneath the holy temple,
Some by the prison wall,

" The King's gilt palace-roof shuts out the sunshine,
So doth the dyer's shed !
Which is the chiefest shade of all these shadows ? "

" They are alike ! " one said.

" So is it," quoth he : " with all shows of living ;
As shadows fall, they fall !

Rest under, if ye must, but question not
Which is the best of all.

" Yet some trees in the forest wave with fragrance
Of fruit and bloom o'erhead :
And some are evil bearing, fruitless branches,
Whence poisonous air is spread.

" Therefore, though all be false, seek, if ye must,
Right shelter from life's heat.

Lo ! those do well who toil for wife and child
Threading the burning street !

" Good is it helping kindred ! good to dwell
Blameless and just to all ;
Good to give alms, with goodwill in the heart,
Albeit the store be small !

" Good to speak sweet and gentle words, to be
Merciful, patient, mild ;
To hear the Law, and keep it, leading days
Innocent, undefiled.

" These be chief goods—for evil by its like
Ends not, nor hate by hate :
By love hate ceaseth : by well-doing ill ;
By knowledge life's sad state.

" But see where soars an eagle," mark those wings
Which cleave the blue, cool skies !
What shadow needeth yon proud Lord of Air
To shield his fearless eyes ?

" Rise from this life ; lift upon pinions bold
Hearts free and great as his ;
The eagle seeks no shadow, nor the wise
Greater or lesser bliss ! "

BUDDHISM—A WAY OF LIFE

By MARTIN WICKREMASINGHE

THE indiscriminate use of the words "religion" and "philosophy" borrowed from the West, I believe, was responsible for confusion rather than clarification in interpreting the meaning of the "path" or the "way" of life founded by the Buddha based on His religious experience. These two terms do not convey the meaning of "dhamma" or "Four Aryan Truths." The latter term is an epitome of original Buddhism.

"But as the word 'philosophy'," says Mrs. Rhys Davids, "a quaint and ineffective Greek compound at the best, I have nothing to equate it with in Buddhist early teaching."[1]

Misguided by the term "philosophy" rather than the word "religion" most of our students are attempting to interprete Buddhism in terms of modern philosophy or science. Early Western writers on Buddhism, except Mrs. Rhys Davids and her husband and a few other scholars, attempted to interprete Buddhism as a system of rationalistic philosophy. Others, who rejected Christianity and also philosophical theism, hailed Buddhism as agnosticism. Even the sympathetic and penetrating theistical student of Buddhism Cannon B. H. Streeter, in his Bampton Lectures (1932), uncritically accepted this interpretation of Buddhism as a form of rationalistic philosophy :

"The bare recital of the Four Noble Truths," says Professor Streeter, "makes it evident that the starting point of Sakyamuni's philosophy of life is the fact of disillusionment. That is one way in which he is more 'modern' than Christ. Another characteristic shared by him and our modern intelligentsia is his agnosticism—practical if not also theoretical—in regard to both metaphysical speculation and to the traditional religion."[2]

Only a superficial student of today would interprete Buddhism as agnosticism. The Buddha rejected all theories, speculations

MARTIN WICKREMASINGHE

and conceptual truths. Truth cannot be grasped by the rational mind or the intellect. It should be realised or "tasted." The realisation of truth is possible by purging the mind of all theories, beliefs and mental conceptions (dristi). The intuitive faculty that emerges when the mind is purged of these views, conceptions and defilements (lusts), Buddha called paññá. It is one of the most important and subtle technical terms used in Buddhism. This paññá is truth itself; and it is Nirvana. To realise the truth by paññá, Buddha discovered, by his own experience, a way or discipline. And this discipline is the practical Buddhism, and by implication only Buddhism.

The Buddhist philosophy or *abhidhamma* arose later. The attempt to elucidate the psychological process by which a layman or a monk who enters the Aryan Path purges his mind of views, mental conceptions and passions (defilements) gave birth to what is called Buddhist philosophy (abhidhamma). This intellectual and analytical philosophy is a direct and legitimate development of an aspect of Buddhism which Buddha ignored and refused to expound.

He advised his disciples to enter the path and realise the truth. The knowing of truth in the modern philosophical sense, I

[1] Wayfarer's Words, Vol. 1, p. 93.

[2] The Buddha and the Christ, Bampton Lectures for 1932, p. 58.

believe, was unknown to original Buddhism. Truth can only be realised by the intuitive faculty. According to Indian religions the truth is not an objective reality that can be grasped by the rational intellect. The Upanishadic mystics emphasised that the reality of the Brahman could not be grasped by the mind or intellect, seen by the eye, felt by the touch or guessed by inference. Reality of the Brahman can only be ' tasted ' or ' enjoyed.' One term used by Buddhism and Upanishadic philosophy to denote the realisation of reality is ' tasting ' (ásváda). It is strange that Indian aesthetics used the same word in the same sense to denote the enjoyment of a masterpiece of art or a great poem. Even in the present day every Buddhist monk ends his sermon with the traditional exhortation that every listener to the sermon should aspire to enjoy happiness of Nirvana or ' taste ' Nirvana.

If we consider, without modern philosophical prejudices, the implications of Four Aryan Truths, we could discern the fundamental teachings of Buddha epitomised in them.

These are the Four Aryan Truths :—

(1) Aryan Truth of Suffering : Birth is suffering, old age, decay, sickness, death, sorrow, grief, woe, lamentation and despair are suffering.

(2) Aryan Truth of Cause of Suffering : Desire (craving) is the cause ; it leads from birth to birth, bringing with it delight and craving, seeking its gratification—namely desire for sensual pleasure, desire for existence, desire for prosperity.

(3) Aryan Truth of Cessation of Suffering : Suffering ceases with the cessation of craving. With the abandoning of desire, with the doing away with it, with deliverance from it, with the destruction of desire.

(4) Aryan Truth of the Path which leads to the cessation of suffering : Right view, right aim, right speech, right action, right living, right effort, right mindfulness and right concentration.

Early Western students interpreted the first three of these truths as a philosophy of pessimism. The truth of suffering in Buddhism should be understood in relation to the Buddhist ideal Nirvana which is Reality and unutterable bliss free from all ills. Anybody who rejects the intiutive method and relies only on the rational and scientific will be able to criticise destructively the Buddhist ideal of Nirvana and prove it as an illusion in relation to all our empirical experience.

Buddha said that Nirvana is beyond reason which is only a valid instrument for measuring our empirical experience but not religious. He said saddhá (faith) is necessary to the man who is prepared to enter the path.

" The surge is crossed by faith, the flood by zeal ;
Effort sheds ills ; and insight cleanses hearts."[3]

The Buddha in many of his discourses said that there is happiness in worldly life. But he emphasised that it is a happiness of a lower plane. In Mágandiya Sutta in *Majjhima Nikāya* Buddha said : " Mágandiya, there is a happiness that is free from sensual desires and ill effects, which surpasses the heavenly happiness. As I am experiencing this happiness I do not aspire lower plane happiness."

In the Bhogádinava Sutta in *Anguttara Nikáya* Buddha says : " Monks, these are the five advantages of riches. What five ? With the help of riches, one makes oneself happy, glad, and keeps that great happiness ; one makes one's parents . . . wife, children, slaves, workfolk, men . . . friends and companions happy, glad, and keeps them so ; for recluse and brahman one institutes offerings of lofty aim, connected with a happy hereafter, ripening to happiness, leading heavenward."

In the Sukha Sutta and Nekkhamma Sutta of the same Nikaya, Buddha says : " Monks, there are these two pleasures. What two ? That of home life and that of ascetic (monastic) life.

" The pleasure of the life of the senses and the pleasure of the life of renunciation.

" The pleasure of the worldly life and the pleasure of the world beyond. Of these the latter pleasure is the highest."

It will be seen that the Buddha's attitude to life is not pessimistic. His diagnosis of life as suffering should be understood in relation to Nirvana, the reality and the highest happiness. To a highly cultured

[3] Sutta-Nipata, Lord Charmers translation, p. 45.

man of mature age most of the sensual pleasures of his early life have little attraction. In the same way to the man who leaves home to enter the path, sense pleasures have no attraction. To him the life of sense pleasures is no happiness.

The truth of suffering is neither theoretical or scientific. It is a fact in relation to the Buddhist ideal of perfect happiness. This perfect happiness is not a philosophical theory. It is a state that can be attained or realised in this life by anyone who enters the path and follows the discipline. He should get rid of all views, mental concepts and defilements or passions. All views, beliefs and mental concepts except Four Aryan Truths, are heresies to him. When he gets rid of them and lust, his mind becomes pure intuition (paññá), which is Nirvana itself. It is not a state that awaits him after his death. It is an aspect of empirical life itself.

Westerners who had no knowledge of Indian life and ideals failed to understand correctly, in spite of their liberalism and erudition, Indian religions, particularly Buddhism.

Professor Streeter, in spite of his sympathetic approach and religious insight, makes a wrong inference in the passage quoted elsewhere, because he had no knowledge of the ideals of Indian life and ancient Indian society. The mendicant life and the forest life were the last two of the four ideals of life religiously accepted by Indians before the emergence of Buddhism.

There were hundreds of mystics and sceptics in India who criticised and rejected the Vedic tradition, myths and sacrificial religion. But they still preferred the life of the mendicant and the life of the forest dweller. None of them had the spiritual genius and the daring intuition of the Buddha to find a new tradition and a positive formula to interprete their own spiritual experience. The Four Aryan Truths were based not on disillusionment but on the facts of Buddha's own personal experience of the religious quest.

Western theologians and thinkers, until recent times, were of opinion that the higher religious experience and consciousness were not possible without theism. Buddha ignored theism and the belief in an immortal soul but founded a way of life to experience religion in its highest sense and attain spiritual perfection. Until the development of philosophy and science the problem of higher religious experience and consciousness without theism was a Gordian knot to many a Western thinker. Buddha, by cutting this Gordian knot 2,500 years ago, anticipated the solution of the problem by modern study of comparative religion.

Buddha neither denied nor affirmed the existence of God and Soul. He used the word ' anatta ' merely to ignore the concept of soul. In the Paṭhamajjhána Anatta Sutta of *Anguttara Nikāya*, Buddha advices His disciples to reject the anatta doctrine by contemplating on the falsity of it as a drsti.

Buddha in the Chula-vyuha Sutta of *Sutta-Nipata* refers ironically to the wranglers who quarrelled among themselves their pet theories and beliefs :—

" The Enquirer :

Fixed in their pet beliefs,
these diverse wranglers bawl—
' Hold this, and truth is yours ;'
" Reject it, and you're lost.'

Thus they contend, and dub
opponents ' dolts ' and ' fools.'
Which of the lot is right,
when all as experts pose ?

The Buddha :

Well, if dissent denotes
a ' fool ' and stupid ' dolt,'
then all are fools and dolts,
—since each has his own view.

Or, if each rival creed
proves lore and brains and wit,
no ' dolts ' exist,—since all
alike are on a par.

I count not that as true
which those affirm, who call
each other ' fools.'—They call
each other so, because
each deems his own view ' Truth.'

The Enquirer :

What some style ' truth,' the rest
call empty lies ;—strife reigns.
Pray, why do anchorites
not speak in unison ?

The Buddha :

There's one sole ' Truth ' (not two),
to know which bars men's strife.
But such a motley crowd
of ' truths ' have they evolved,
that anchorites, perforce,
speak not in full accord.

Apart from consciousness,
no diverse Truths exist.
—Mere sophistry declares
this ' true ' and that view ' false.'

The senses' evidence,
and words, inspire such scorn
for others, and such snug
conviction he is right,
that all his rivals rank
as, ' sorry brainless fools.'

Stubborn in theories
which they themselves devised,
these wrangle on through life.
—Leave then dogmatic views
and their attendant strife !"

No vulgar theories
engage the wise. Why should
the free seek bondage, when
phenomena of sense
appeal to them no more ?"[4]

In enumerating Four Aryan Truths Buddha ignored the problems of God, Soul and no-soul theory. It was no evasion but a necessary and positive attitude to reality as realised by him in following his own discipline, which consisted of three parts—sila (virtue), samadhi (contemplation), and paññá (wisdom or intuition). Last of the three can be attained by freeing the mind from all views and mental concepts. The other two, virtue and samadhi, are the actual discipline by which to attain paññá. " Practise of virtues and concentration of mind are for the sake of attaining bodhi or paññá " said a Mahayanist thinker.

Buddha in Patilina Sutta of *Anguttara Nikāya* says : " If a monk is purified from all desires and is in the state of relief with fruits of Arahatship, he has removed the three desires : the desire for god-life, the desire for sensual enjoyment, the desire for becoming, and has uprooted the wrong views and mental concepts. He is at peace physically mentally and ethically."

This detachment or peace is identical with the tasting of Nirvana.

The above is my own prose translation of the concluding verses of the Patilina Sutta. I give below a summary of the translation of the prose section of same Sutta by F. L. Woodward :

" And how is a monk who has shaken off individual beliefs ?

Herein, monks, whatsoever individual beliefs generally prevail among the generality of recluses and brahmins, to wit : The world is eternal or The world is not eternal : The world is finite or The world is infinite : What is life, that is body ; or one thing is life, another thing is body ; A Tathágata is beyond death or Tathágata is not beyond death ; or, he neither is nor is not beyond death,—all these beliefs of his are given up, vomitted up, dropped, abandoned, and renounced. That, monks, is how a monk has shaken off individual beliefs.

And how is a monk who has utterly given up quests ?

Herein, monks, the quest after sense-pleasure is abondoned by a monk, the quest after becoming is abondoned, the quest after holy life has become allayed. That, monks, is how a monk is one who has utterly given up quests.

And how is a monk whose body complex is calmed ?

Herein, a monk, by abandoning pleasure and abandoning pain, by coming to an end of the ease and discomfort which he had before, attains and abides in a state of neither pain nor pleasure, an equanimity of utter purity, which is the fourth musing. That, monks, is how a monk is one whose body-complex is calmed.

And how is a monk ' withdrawn '?

Herein, monks, the conceit of ' I am ' is abandoned in a monk, cut off at the root, made like a palm-tree stump, made not to become again of a nature not to arise again in future time. That, monks, is how a monk is withdrawn."[5]

In the Meghiya Sutta of the *Anguttara Nikāya* Buddha says : " Meghiya, for the destruction of lust concentrate on

[4] Sutta-Nipata, Lord Chalmers translation, pp. 211-12.
[5] The Book of the Gradual Sayings, Vol. II, pp. 47, 48.

impurity. For the destruction of malice practice mettá. For the cessation of (rational) thinking concentrate on the breadth. For the destruction of the ego-consciousness concentrate on impermanence. Meghiya, he who is conscious of impermanence gains no-soul consciousness. He who has abandoned the conceit of ' I am ' has destroyed the ego-consciousness which is called the attainment of Nirvana in this life."

Arahat is called ' *viratta-sañña* '—one who has freed himself from all beliefs and mental concepts.

The Mahayanist thinker Nágarjuna, in his Mádhyamika dialectic has boldly interpreted the implications of this aspect of original Buddhism. Professor T. R. V. Murti in his recent book *The Central Philosophy of Buddhism* attempts to state in modern terms the dialectic of Nágarjuna and his interpretation of Buddhism :

" The Mádhymika dialectic as culminating in intuition is not only the fruition of the theoretic consciousness ; it is the fruition of the practical and the religious consciousness as well. The root-cause of pain and imperfection is avidyá or the tendency to conceptualise the real. Mistaking as this or that do we get attached to things or evince aversion towards them.

" The Mádhyamika method is to *de*conceptualise mind and to disburden it of all notions, empirical as well as *a priori*. The dialectic is not an avenue for the acquisition of information, but a catharsis ; it is primarily a path of purification of the intellect. As an ancilliary, purification of moral defilement is also enjoined. The method is negative. Universality and certitude are reached not by the summation of particular points of view, but by rigidly excluding them ; for, a view is always particular. It is abolition of all restrictions which conceptual pattern necessarily impose. It is not nihilism, which is itself a standpoint asserting that nothing is. The dialectic is rejection of all views including the nihilistic.

" The primordial error consists in the intellect being infected by the inveterate tendency to view Reality as identity or difference, permanent or momentary, one or many, etc. These views falsify reality, and the dialectic administers a cathartic corrective. With the purification of the intellect, Intuition (prajñá) emerges ; the Real is known as it is . . . The emphasis is on the correct *attitude of our knowing* and not on the known.

" In fact, the Mádhymika does not deny the real ; he only denies doctrines about the real. For him the real as transcendent to thought can be reached only by the denial of the determinations which systems of philosophy ascribe to it. When the entire conceptual activity of Reason is dissolved by criticism, there is prajñá."[6]

Buddha emphasised the Aryan path and rejected all views, beliefs and mental concepts. By implication of this attitude Buddha had to resort to dialectic to silence his critics and opponents. He applied dialectic not only to criticise conceptual views of God and Soul but also the notions of anatta, elements, skandha, etc. Nagarjuna's dialectic supplies a key to understand Buddha's cryptical explanations of the implications of Four Aryan Truths scattered in many of his shorter discourses.

[6] T. R. V. Murti, The Central Philosophy of Buddhism : A Study of the Madhyamika System, pp. 142, 212, 217, 218.

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Hony. Secretary, Social Service Activities Branch.

In front of the richly carved gate of Maha Stupa at Sanchi.

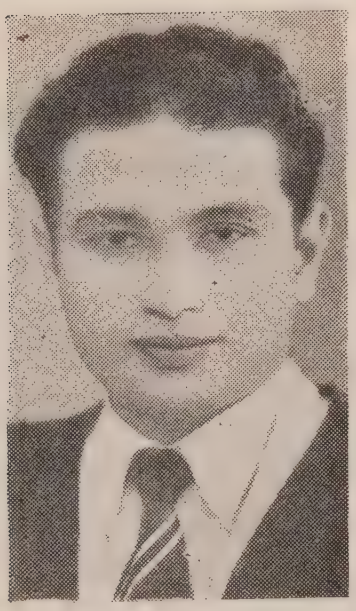
Offering Prayers at Sri Maha Bodhi at Bodh Gaya.

At the Samadhi of Gandhiji—Father of the Indian Nation.

Members of pilgrimage party laying a wreath at the Samadhi of Mahatma Gandhi at Delhi.

ANURADHAPURA—THE HOME OF BUDDHISM IN CEYLON

By W. S. KARUNARATNE, M.A.
Assistant Archaeological Commissioner.



W. S. KARUNARATNE,
Assistant Editor, The Buddhist.

ANURADHAPURA is situated on the banks of the Kadamba Nadí, the modern Malwatu Oya, one hundred and twenty-eight miles to the north-east of Colombo. A follower of Vijaya, Anurádha, by name, is said to have first founded this settlement in 543 B.C. The *Mahávamsa* also states that a second Anurádha, a brother of Bhaddakaccáná, the queen of King Panduvásudeva, had settled down in this same village and had a palace built therein. Pandukábhaya, after his victory in the war against his maternal uncles, proceeded to this same settlement, where dwelt his maternal great uncle, and having consulted fortune tellers, founded an extensive city there and ruled the country having made it his capital. Thus in the 5th century B.C. we hear of Anurádhapura as the capital of Lanká for the first time. On account of this city having been the settlement of two Anurádhas and also because it was founded under the constellation of Anurádha, it was named Anurádhapura.

This city appears to have been selected as the capital, not for any importance it possessed as a fortress—for there are no natural features around its vicinity which are of advantage as a defence against enemy attacks—but for the mere sake of it occupying a central position in the vast plains which were admirably suited for the cultivation of paddy, the main sustenance of the inhabitants. Pandukábhaya appointed his faithful ministers to various offices in the city, established hospitals therein for the sick, religious buildings for the devotees of various faiths, separate cemeteries for the various classes and built tanks. He appointed townguards, scavangers, cemetery-keepers, labourers to remove the dead, and made the city a delighful and well-provided capital.

In the 4th century B.C. King Mutasiva established in the city a delightful royal park known as Mahámeghavana. The reign of his son Devánampiyatissa was a memorable one, for it was during his time that the apostle Mahinda introduced Buddhism to Ceylon—a religion that moulded the character of the people and brought about the development of the art and architecture of the Island. The first Buddhist thúpa, the Thúpáráma, was built in Anurádhapura. The Mahávihára—the first Buddhist monastery—was established by this king. He also built the Isurumuni Vihára, Vessagiri. During his reign the Théri Sangamittá, sister of Mahinda Thera, came to Ceylon with the right branch of the sacred Bo-tree under which the Bodhisattva realised supreme wisdom. This branch was planted in the Mahameghavana and even today it is one of the most venerated places of worship to the Buddhists. Sanghamittá established the order for nuns, for whom the king built at Anurádhapura the Hatthálhaka Nunnery. To satisfy the needs of an increasing population in this flourishing city, the king built a reservoir, whose waters cover an area of over 396 acres.

The drinking water of the present inhabitants of the Anurádhapura town is supplied by this tank, which is known as the Tisáveva, perpetuates the kings' name.

Not long after the demise of Devánampiyatissa, the city went under the yoke of

the South Indian Tamils. In the 2nd century B.C. Dutthagáminí, the national hero of the Sinhalese, came to the nation's rescue and felling his adversary, King Elála, the last of these Tamil kings, in single combat, brought the country " under one canopy." Dutthagáminí, being a devout Buddhist in atonement of the vast bloodshed caused by him in killing the Tamils, started a campaign of building monuments for the benefit of his religion. The Mirisavati Dágaba, in which is enshrined relics, was the first dágaba built by him at Anurádhapura. For the community of monks he built an Uposathágára of nine storeys and a thousand rooms. The roof of this edifice was covered with tiles of copper, hence its name " Lohapásáda." This building was destroyed on several occasions and rebuilt. The stone pillars that are to be seen today at this site are the remains of buildings erected by Parákramabáhu I in the 12th century. Dutthagáminí's greatest work was the Ruvanvalisáya, the completion of which he did not live to see. His brother, Saddhátissa, completed it. Being the largest monument of its class erected anywhere in the world at that period, it was known as " Mahasaya." Its diameter at base is 298 feet and its original height was 300 feet. Thus during the time of Dutthagáminí, Anurádhapura was a very flourishing city adorned with giant dágabas and other grand religious edifices.

Hardly a century had elapsed after the death of Dutugemunu, when Valagambá was deposed by South Indian Tamils and the country was again under Tamil domination. Valagambá regained his kingdom, and built the Abhayagiri dágaba which in magnitude surpassed the Ruvanvali. This dágaba is popularly miscalled the Jetavana. This misnomenclature was first brought to light by Neville and the later researches, too, have confirmed his view, that the dágaba built to the north of Anurádhapura, Uttara Mahacetiya, is the Abhayagiriya. It is the opinion of Dr. S. Paranavitana, that Valagambá assumed the divinity of Yama and thereby angered the orthodox church, the Mahávihára. The Abhayagiri monastery was therefore built by him as a rival to the Mahávihára. Thus during his time there was, for the first time in the history of the Buddhist church in Ceylon, a rift among the Sangha who were divided into two fraternities, namely, the Mahávihárikas, who followed the orthodox religion, the Théraváda, and the Abhayagirikas, who followed the heretical doctrine, the Vaitulyaváda. This king's reign witnessed the holding of a Buddhist Council, at Aluvihára in Matale district and the reduction of the Buddhist scripture into writing. The Lankáráma and Dakkhina Thúpa are two further dágabas which this king built at Anurádhapura.

The next great builder who adorned Anurádhapura with large edifices was Mahásena, who taking counsel from his erstwhile teacher, a heretical monk, favoured the Abhayagiri fraternity. He razed to the ground the Lohapásáda and other monasteries of the Mahávihára, the material of which were utilised in the improvement of the Abhayagiri Vihára.

But for the intervention of a faithful minister of his, these monuments would not have come into existence again. This minister advised him that he was going on the wrong path and he made the king to rebuild them. The king, however, had yet a soft corner of his heart to the Vaitulyavádins and amidst the protest of the Mahávihára bhikkhus built the Jètavana dágaba in the very precincts of the Mahávihara and gave it over to the heretical bhikkus. This dagaba surpassed in magnitude all others at Anurádhapura, its diameter at base being 370 feet and its original height 400 feet. In its ruined state, it stands to a height of 231 feet even today.

In the 5th century Kassapa I, who also assumed the divinity of Kuvera, the god of riches, offended the powerful Mahavihára monks and gave up Anurádhapura as the capital. He reigned from aloft in a palace built on the top of the unscalable heights of Sígiri rock for eighteen years. But after his death his brother, Moggallána, restored Anurádhapura as the capital once again. Since Kassapa there have been no great builders up to the 12th century. From this time up to the 10th century Anurádhapura was littered with tasteful religious buildings, though they were of modest proportions. The bas-reliefs at Isurumuni, the carved capitals of stone pillars, the carvings on the Váhalkadas in front of great dágabas, the carvings lavished at the entrances to religious buildings, particularly the moonstones and the Nága-

dvárapála stones testify to the fact that this period was the golden age of the plastic art of Ceylon. To the west of the city, either side of the outer circular road, are a series of meditation halls with double platforms and surrounded by moats. This type of building is peculiar to Ceylon. In this area are to be seen two urinal stones with carvings lavished on them.

There is very little evidence of remains of secular buildings at Anurádhapura. In the inner citadel are found the remains of two palaces. The Gedigé area contains the remains of the palace of ancient Anurádhapura and the other is the 11th century palace of Vijayabáhu, the remains of which have been lately excavated and conserved by the Archaeological Department. In the vicinity of the Gedigè area are to be found the remains of the temple of the Tooth Relic and the Mahápáli alms hall. Below the Tisávava in the royal pleasure gardens are the remains of beautiful baths, Diguvil and pavilions which were exclusively set apart for royalty. The Kuttam Pokuna in Abhayagiri area, however, surpasses in beauty and magnitude the baths in the Magul Uyana. To the north of the spill of the Abhayavava or Basavakkulama are to be seen the remains of a residence of a nobleman of medieval Anurádhapura.

In the 11th century Anurádhapura fell into the hands of the powerful Chola Emperor Rájarája I. His armies plundered the riches from the monuments and devastated the whole capital. Mahinda V the last of the Anurádhapura kings was taken away a captive to the Chola country. Vijayabáhu I in 1056, once again rescued the nation from the Tamil foes, but he gave up Anurádhapura as the capital. He repaired the monuments in the old city and several kings who succeeded him did much to maintain Anurádhapura as a sacred city.

In the 13th century Polonnaruwa, the then capital, fell to the onslaught of Mágha, a marauder from Kálinga. His armies plundered whatever that had remained at Anurádhapura. Through fear of the Tamil foe the noblemen and princes fled to Ruhuna Agriculture in the area failed owing to the breach of tanks. Disease and poverty gradually took toll of the inhabitants who were forced to desert Anurádhapura and its environs, leaving the once glorious city to be devoured by the jungle.

In the 19th century the clearing of the ancient monuments of Anurádhapura was begun. It became the centre of the North-Central Province. A modern city started developing fast on the old one, with the result that much damage was done to the ancient monuments. It is fortunate that steps are being taken to maintain this ancient capital as a sacred city. Already a new town has sprung up outside the boundaries of the old city. In course of time all modern buildings which mar the grandeur of the sacred city will be removed. Thus there is hope that this ancient capital will be saved from further devastation and will regain the glory that was Anurádhapura.

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SACRIFICE IN RELIGION

By H. A. C. WICKREMERATNE.

THE story of the evolution of religion is a strange and fascinating one. It is the story of fear and awe, of love and faith, of sex and sacrifice.

Primitive man lived in a world of fears. Many natural phenomena put terror into his heart. The blinding flash of lightning across the darkened sky followed by the crash of thunder, the ominous night with its strange eerie sounds, the wail of the wind sounding like the moan of one in pain, puzzled him and filled him with awe and mystery. All this he attributed to some supernatural power. He had to find a remedy for his ills, real or imaginary and the remedies he found were on the same plane as his ills. It occurred to him that he might find security from danger, peace and harmony by dealing with the supernatural power in the same way as he dealt with his fellowmen. He might win the favour of the supernatural power, he might appease it by offering a gift or making a sacrifice. This was his first relationship with the supernatural. In his first attitude there was neither reverence nor humility but it marked the beginning of god worship and religion. This relationship with the supernatural began to develop and grow in importance until man became thoroughly dependent upon it. Once started on the road to faith and god, primitive man found no difficulty in god production. He created a god for the sun and the moon and the stars. He created a god for the river and the woods. He created a god of wisdom and a god of beauty. He created a god of love and passion—the god of the generative force. Having created so many gods in his own image, man served each god according to the function over which the god presided. Humble were the religious sentiments of primitive man but humbler still was the beginning of his gods. These gods went about their lives much the same way as the humans below. They hated and loved, they plotted and planned, they struggled for power in the way the humans did.

But many were the favours that man expected from his gods. Whatever good things man found in the world he took as a gift of the gods. He lived in a god-intoxicated and god-controlled world.

Man has never been ungrateful to his gods. In worship and in prayer, in dance and in song and in sacrifice of all kinds man paid full value for the favours bestowed on him. Who can say that man was an ingrate to his gods ?

Of all the gifts man received at the hands of the gods nothing was so highly prized as the gift of love, nothing was so readily repaid in its own kind. The god of the generative force served man through sex and man worshipped him in return sexually. The god whose function was to bring abundance to the earth would be glad to see man, in his own small way, increase and multiply. The god whose duty was to cause births through the union of the sexes would be pleased to see humans in sexual union. Thus man argued. Thus began sex worship ; worship of the creative power—the phallic worship which is by no means peculiar to India as is commonly supposed.

Into the worship of all gods the element of sacrifice found its easy way. Man was willing to make a sacrifice to appease his gods and win divine favours. Sometimes the sacrifice was a bribe to a threatening god to stay his hand. At other times it was a reward to an obliging god who did man's bidding. It could even be a fine for an act displeasing to the gods imposed by a person's guilty conscience. Whatever the

origin, the concept of sacrifice developed with the human mind. As fear gave way to love in the heart of the primitive man sacrifice began to take on a devotional aspect. In many parts of the world the first-born—whether crop or fruit or animal—was sacrificed to the divine being. The Phœnicians offered their first-born child to propitiate their god. In Judea the first-born was commonly considered an object of sacrifice. Even today amongst the Jews the first-born, if it be a son, rightfully belongs to the priesthood. If the son is to be redeemed the father can do so only by payment at a ceremony held thirty days after the birth of the son. Just as the offspring of the sexual union was offered in sacrifice to the god of fertility so did the organs of procreation become material for sacrifice. The Roman bride had to go direct to the temple of Priapus, the god of generation, accompanied by her groom and parents. Whilst the groom waited in the ante-room the bride who entered the sacred chambers had to embrace the god in fear and trembling. In certain parts of India where the Phallic worship prevails there is even today a similar custom of females coming into physical contact with the Phallic figure and praying for children.

There was another sacrifice that man could offer to the god of his generation—the sacrifice of coition. We are told that Herodotus was shocked to find that all the people excepting the Greeks and the Egyptians cohabited within their temples. In principle the first sex experience was to be with the god. In the absence of the god his priest could fill his place. In the temples, there were priestesses who devoted themselves entirely to the god, sleeping in the sacred chamber and giving their lives wholly to him. There were other priestesses who offered themselves to anyone who might call in the divine name. The god was served by the sexual union performed in the temple. All these sacrifices in the name of religion may seem strange and bewildering to us.

Despite the rapid advance in natural science and a decline in faith, despite the revolt against gods and their favourites, strange and bewildering sacrifices still continue. Who can read without pity the account of the feast of the Passover in the year of Grace 1957 ? We are told how the High Priest of the Samaritan sect—a direct descendant of Aron, the brother of the law-giver Moses, mounted a stone platform near the altar and prepared the roast from " *seven perfect lambs* " which were to be sacrificed. We are told how the High Priest read the Bible and prayed for the redemption of Israelis from Egyptian bondage, how he suddenly called out " slay " and the throats of " seven perfect lambs " were slit, how the blood was collected and red finger marks were painted on the forehead of the eldest born. Is it a wonder that these barbarisms could be practised in the name of religion even now ? Christianity and Islam, Judaism and even Hinduism regard the elements of sacrifice as an essential part of religion.

Buddhism alone despises all sacrificial practices. Of all the great religious teachers of mankind, it was the Buddha alone who spurned rites and ritual, tradition and prayer, sacrifice and penance. When the Buddha was challenged " Wilt thou dare to put by our sacred books, dethrone our gods, unpeople all the temples shaking down that law which feeds the priests and props the realms ? " His Answer was " *What thou bidd'st me keep is form which passes but the free Truth stands.*"

Was it not Buddha alone who said :

" *Pray not ; the Darkness will not brighten ; Ask*
Nought from the Silence for it cannot speak
Vex not your mournful minds with pious pains
Ah, Brothers, Sisters ! seek
Nought from the helpless gods by gift and hymn
Nor bribe with blood, nor feed with fruit and cakes
Within yourselves deliverance must be sought
Each man his prison makes."

THE BUDDHA AT SAMANTA KUTA
—A Fresco from the Kelaniya Temple

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LYRICISM IN PALI LITERATURE

By Mrs. SUJATA GURUGE

Mrs. SUJATA GURUGE

THOUGH the main characteristics of a lyric are said to be love and nature, which according to Indian critics should be "blended together with great felicity and charm," it need not necessarily be profane. The most important feature of a lyric poem is that it should be a spontaneous outburst and not a strained and laboured effort. As such the expression of any sentiment, which delights both the poet and the reader, confers a lyrical touch to any poem. In the field of Sanskrit poetry we get lyrical poems by Kalidasa, Amaru, Govardhana, Bilhana, Bhartrhari and Jayadeva. In Pali literature, however, we do not find long lyrical poems as such, but we do notice a number of places in both the canon and post-canonical works where there are gems of poetic elegance, which embody the lyrical element.

In the Digha Nikaya which is full of doctrinal matter we find in the Sakkapañha Sutta, Sakka scarcely dares to approach the sublime Buddha who was then in deep meditation. Hence he sends the Gandhabba Pañca Sikha to go ahead in order that he may put the sage in a favourable frame of mind. This the divine musician does by bursting forth into a love song.

" Lady thy father, Timbaru I greet,
With honour due, O Glory of the Sun !
In that he wrought a thing so nobly fair
As thou, O fount divine of all my joy !

Sweet as the breeze to one foredone with sweat
Sweet as a cooling drink to one athirst
So dear art thou, O presence radiant !
To me, dear as to the Arahats the Truth.

As medicine bringing ease to one that's sick
As food to starving men, so lady, quench
As with cool waters, me who am all aflame.
E'en as an elephant fretted by hook

Dashes unheeding curb and goad aside
So I crazed by the beauty of thy form
Know not the why and wherefore of my acts."

With a real lyrical touch he says—

Vámuru saja mam bhadde-saja mam mandalocane
Palissaja mam Kalyáni, etamme abhipatthitam

" Within thine arms embrace me lady, me
With thy soft languid eyes embrace and hold
O nobly fair ! This I entreat of thee."

Indeed this love song has the lyrical element in it and even the sublime sage praises it saying, "thy song matches thy music and thy music matches thy song." This is one of the only cases in the Pali literature where we see the two main characteristics of the lyric—love and nature well blended together, while in most of the verses there is a blending together of nature and religious fervour. We find the Buddha being moved by the music of Pancasikha, and conversed with him and thus Pancasikha got the opportunity to inform Buddha of the advent of Sakka. Sakka bursts forth into an enthusiastic hymn of praise to the Buddha and we find a lyrical touch in it.

" *Apariyosita samkappo vicikicchi katham-kathi*
Vicari digham addhanam anvesanto Tha-thagatam
Yada ca Buddham addakkhim vicikiccha vitaranam
So'mhi vitabhayo ajja sambuddham payiru-pásiyá
Tanhá sallassa hantáram Buddham appati-puggalam
Aham vande mahávíram vandam ádicca bandhunam."

In the Khuddaka Nikaya of the Sutta Pitaka in books such as the Dhammapada, Udána, Sutta Nipata and Vimana Vatthu, one finds verses where the lyrical element is visible. In the Dhaniya Sutta which is beautiful poem belonging to the Sutta Nipáta the comfort and happiness of a rich owner of herds who is sublimely happy is cleverly contrasted with the quiet joy of the Buddha without possessions, homeless, free from all bonds. In a clever dialogue they both reply in the same refrain—

Rain O heaven if thou wilt.

Dhaniya :

" *Cooked is my food and my cow milked*
On the banks of the Mahi I have found a fixed abode
The house is covered and the fire kindled
If thou willst rain on, O, sky."

Buddha :

" *Free from anger and passionless am I*
On the banks of the Mahi I rest for just one night
My house is open, and my fire is put out
If thou willst rain on, O, sky."

The Thera Gathas and Theri Gathas, Psalms of the Brethren and Psalms of the Sisters, which belong to the Khuddaka Nikáya we find beautiful descriptions of nature and life. These utterances are marked with simplicity, sincerity and deep feeling and emotion and indeed these could be called real gems of Indian lyrical poetry. Mrs. Rhys Davids in her translation to the Theri Gathá says, " the poems are largely occupied with the getting out of their cage and so they sing the strange things women carry in silence and that silence of the centuries when it is broken sounds like a cry." In the Therigathá a personal note is frequently struck and pictures of life prevail. Various motives such as the power of the Dhamma preached by Buddha or a disciple, flash of insight into universal impermanence, domestic trouble, sorrow caused by death of children, duties owed to husband drove these sisters to embrace the anagáriya (homeless) life. Kiságotami, mad with grief at the loss of her child being comforted by the Buddha, strikes in her verses the echoes of her unbearable grief. The contrast between the life of Vimala when she was a courtesan, and the calm sanctity of her life when she became a theri, is beautifully and aptly depicted in her utterance which has a lyrical touch.

" *How was I once puffed up*
Incensed with the bloom of my beauty
Vain of my perfect form . . .
Today with shaven head wrapt in my robe
I go forth on my daily round for food."

Theri Soma's spontaneous outburst when Mara rebuked her is indeed interesting :

" *How should the woman's nature hinder us*
Whose hearts are firmly set who ever
Move with growing knowledge onward in the Path."

The flash of knowledge that comes to Patácárá who was mad with grief as she had lost her children, husband and parents in tragic circumstances is seen in her utterances after she met the Buddha.

With ploughshares ploughing up the fields with seed
Sown in the breast of earth, men win their crops
Enjoy their gains and nourish wife and child
Why cannot I, whose life is pure, who seek
To do the Master's will, no sluggard am,
Nor puffed up, win to Nibbána's bliss.

One day bathing my feet, I sit and watch
The water in it trickle down the slope
Thereby I set my heart in steadfastness
As one doth train a horse of wild breed.

Thus going to my cell, I take my lamp
And seated on my couch I watch the flame,
Grasping the pin, I pull the wick right down
Into the oil.
Lo, the Nibbana of the little lamp
Emancipation dawns ! My heart is free.

Indeed, here we see the lyrical touch in her emotional utterance.

" *Sihánam va nadantánam—Dáthinam Girigabbhare*
Sunátha Bhávitattánam—Gáthá attupaná yiká . . . ."
" *As to the call of distant lions roar*
Resounding from the hollow of the hills
List to the psalm of those whose selves were trained.
Telling us messages are'nt themselves."

In these words the compiler introduces the Thera Gathas, " the Psalms of the Brethren." M. Winternitz says, " In the songs of the nuns, a personal note is struck which is foreign to those of the monks, that in the latter we hear more of inner experience while in the former we hear more frequently of external experiences, that in the monk's songs descriptions of nature prevails while in those of the nuns, pictures of life prevail."

The finer poems which could be called lyrical poems belong to the Theras who are strangers to the Canon. In Thera Tálaputa's long drawn sighs there is much feeling and emotion and it is a lyrical poem in the sense that it is spontaneous and charged with sincerity.

O, when shall I, hearing the call adown the woods
Of crested, twice-born peacocks within the bosom of the hill,
Arise and summon thought and will,
To win the Ambrosial
Yea, when shall this come to be ?

The love of nature which we see in the epics such as Mahabharata and Ramayana and in the love lyrics of Sanskrit poetry was not foreign to these theras in spite of their renunciation of the world. In Káludáyi's musical cadence,

" *Angárinodáni dumá Bhadante*
Phalesino chadana vippahája
Te accimanto'va pabhásayanti
Samayo Mahávira Bhágirasánam
Dumáni phulláni manoramáni
Samantato subhadisá savanti
Pattam paháya phalamásasána
Kálo iti pakkamáya Vira.
Nevátisitam na panáti unham
Sukhá utu addhaniyá Bhadante
" *Now crimson glow the trees dear Lord, and cast*
Their ancient foliage in quest of fruit.
Like crests of flame they shine irradiant
And rich in hope, great Hero is the Hour.
Verdue and blossom-time in every tree
Wherever we look delightful to the eye
And every quarter breathing fragrant airs,
While petals falling, yearning comes for fruit.
'Tis time, O hero that we set out hence,
Not over hot not over cold but sweet
O, master now the season of the year."

Ekaviháriya thera sings—

" *Yea swiftly and alone bound to my quest,*
I'll to the jungle that I love, the haunt
Of wanton elephant, the source and means
Of thrilling zest to each ascetic soul,
In cool woods flowery glades cool waters lie
Within the hollow of hills zand there
I'll bathe my limbs when hot and tired and
There at large in ample solitude I'll roam."

Maha Kassapa Thera enamoured by the wilderness sings—

Crags where clear waters lie, a rocky world,
Haunted by the black-faced apes and timid deer,
Where 'neath bright blossoms run the silver streams ;
Such are the braes wherein my soul delights.

Thus we see that the theras openly confessed their love and admiration of nature and they invest their utterances " with a glowing if gentle paganism such as we have often complacently claimed as a monopoly of modern poetry." Indeed we must agree with the translator of these poems who says, " such lines as these, and many more, simply as word music, we may place without hesitation besides Keats and Shelly."

In some of the Jatakas we find a lyrical touch, especially in the Jataka dealing with the pair of Kinnaras who are in deep mourning because they have been separated for a single night, and the Játaka of the Kinnara women who weeps long for her beloved shot by a king. In the Vimānavatthu which also belongs to the Khuddaka Nikáya we find a slight touch of the lyrical element.

Moggallána on seeing the splendour of a vimána bursts forth by saying—

Koñcá mayurá diviyo ca hamsá
Vagussará kokilá sampatanti
Pupphábhikinnam rammam idam vimánam
Anekacittam naranárisevitam
Kenasi evam jalitánubhavá
Vanná ca te sabbadisá pabhásatiti.

Both in the "Udána" which contains joyous utterances and the Dhammapada the lyrical element is well masked by the didactic element. Hence in the Udána—

"*They hasten up and past but miss the real*
A bondage ever new they cause to grow
Just as the flutterers fall into the lamp
So some are bent on what they see and hear."

In the Dhammapada—

"*Better is the lonely life for fools*
companions cannot be
Live alone and do no evil, live alone with scanty needs
Lonely as the mighty tusker in the forest lonely feeds."

To the tenth or earlier part of the eleventh century belongs the small but delightful poem the Tela-katáha gáthá. The stanzas show great depth of religious and metaphysical learning. It is wirtten in a beautiful metre and it is so simple and full of feeling and has a lyrical touch in it.

"*Sádhupacáranirato gunasanniváso*
Dhamme thito vigatakodhamadávalepo."

Dr. G. P. Malalasekera says it is "a fine specimen of the literature of what might be called the Pali Renaissance period before the language became contaminated by Sanskrit influences and lost its pristine purity of diction and simplicity." In the Jinacarita written by Medhankara there are little paintings in simple but forceful descriptive words about the various spots where Buddha lived during his long ministry of service and here too we find the lyrical element.

What is clear to the reader of Pali literature is that the majority of the lyrics could be called religious lyrics and lyrics dealing with nature, in contrast with the lyrics in Sanskrit literature which very often have secular themes. It is often said that Shelly's lyricism is incomparable and that he was a poet who was spontaneously lyrical. Moreover it is said that in his poems there is the intimate fusion of nature and mind which is the actual method of modern lyrists. Is it not possible to say these same statements regarding the poems of the Theras and Theris.

Thera Vanavaccha sings—

"*Crags with hue of heaven's blue clouds*
Where lie embossed many a shining tarn
Of crystal clear and cool waters and whose slopes
The herds of Indra cover and bedeck
These are the braes wherein my soul delights."

Regarding the poems of the Theris Mr. Martin Wickramasinghe says, "Some pieces of the poetry of the Buddhist sisters surpass some of Tagore's poems, and if done into English by a genius, would be world poetry." It is an undoubted fact that in these poems we find the liquid light and sweet harmonies now rising high and now descending low, and in short we see the mingling with the serene choir of all nature—hence we can rightly say that in Pali literature we find some priceless lyrical gems.

MAHA THERA SILABHADRA OF NALANDA

By AMARASIRI WEERARATNE

WHEN Hieun Tsang visited the Nalandá University in the seventh century A.C. he found that the Elder Silabhadra was its Chief Abbot. As this position was always reserved for the foremost scholar among India's Buddhist clergy it is obvious that he was the accredited leader among the Buddhist scholars at the time. He had under him at the University a thousand professors and ten thousand students. These constituted the cream of India's intelligentsia, especially when we bear in mind the fact that only twenty or thirty per cent. of those who sought admission to the university managed to get through the stiff entrance examinations.

Silabhadra succeeded the Patriarch, Dharmapála, as the Chief Abbot of Nalandá. Dharmapala dwelt at Kadirathirta Vihara at Tanjore in South India during the early part of his career as a Buddhist scholar. Residing there he has compiled the commentaries to the Khuddaka Nikaya among the Pali Texts. These along with Ven. Buddhaghosa's works comprise the authoritative commentaries of the Theravada. Later on he was elected the Chief Abbot of Nalandá. After his demise his mantle fell on his chief pupil Silabhadra.

Silabhadra was a Brahmin of Bengal by birth. He distinguished himself by his erudition early in life and in the course of his wanderings came to Nalandá. There he listened to an exposition of the doctrine by the Patriarch Dharmapála and being greatly impressed became one of his pupils.

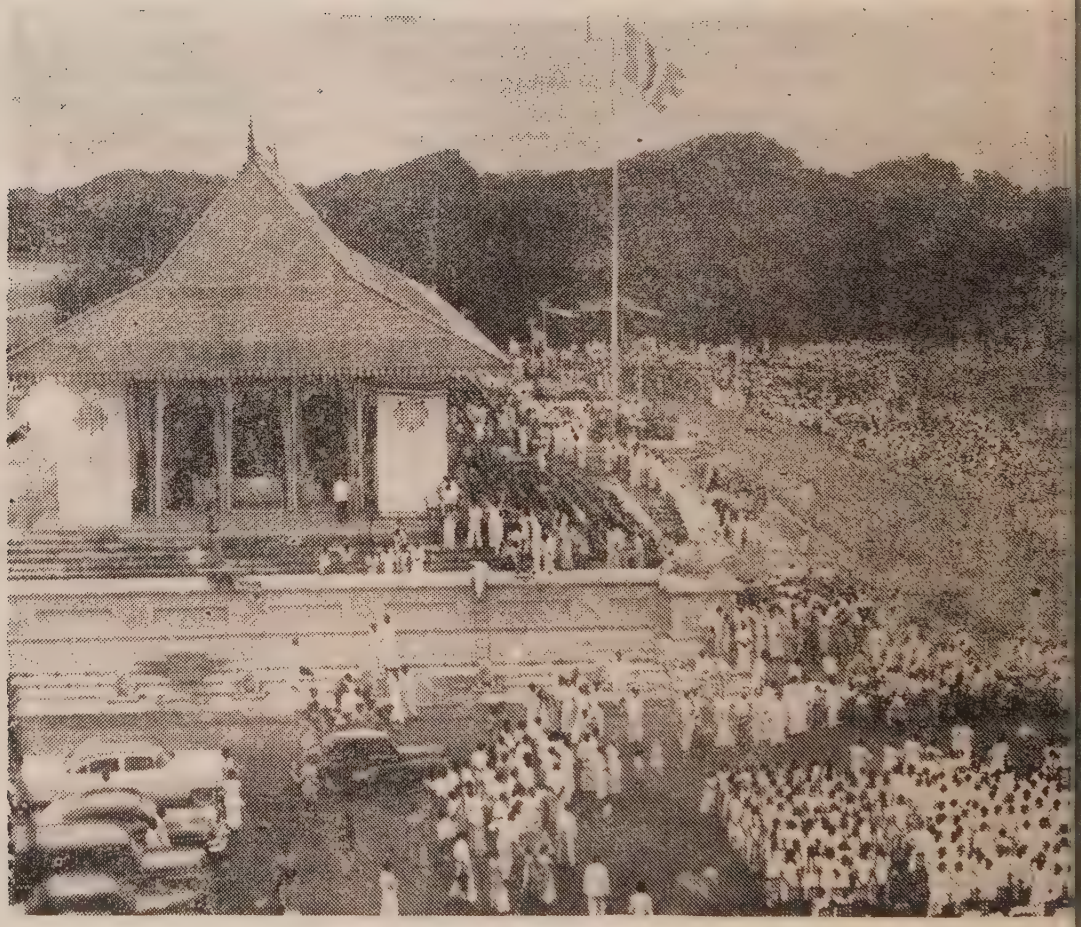
At this time there was a heretic in South India who was greatly learned in all arts and sciences. Having heard of the ability and learning of the Patriarch Dharmapála of Nalandá he wished to challenge him to a debate and to repudiate the Buddha-Dharma. He notified his intention to the King of Maghada (Bihar). When Dharmapála heard this he made preparations to go for the debate. Seeing this Silabhadra inquired " Where does your reverence wish to go ? " The Patriarch replied " The heretics rise like a swarm of moths against the steady flame of the Dharma. I wish to go and suppress one of them."

Then Silabhadra replied, " I shall go and silence him " and with his permission went to the venue arranged for the debate. At that time his age was not more than thirty years. The heretic enunciated his doctrines in the presence of a large assembly. Silabhadra answered all the points raised and refuted his arguments. His opponent was effectively defeated and silenced. The King was greatly pleased with the performance of Silabhadra and offered him with a land endowment. But the Elder declined the gift. The King pleaded saying, " Please accept my gift so that if I reward not those profound in wisdom, in future men will have no incentive to attain to intellectual heights." The Elder accepting the gift of the endowment caused a Monastery to be built nine miles to the South-East of Gaya for the residence of the monks.

The fact that this great Elder was subject to a severe rheumatic disease is borne by the following narrative by Hieun Tsang. When the Chinese Elder (Hieun Tsang) visited Nalandá he was received with honour. After the monks had received their distinguished guest with due courtesy, he was presented to the Chief Abbot of the University—Silabhadra. Hieun Tsang at once fell prostrate before the Great Abbot, kissed his feet and worshipped him. He said, " I have come all the way from China to study the Yogasastra doctrines from you." Then the Great Elder, Silabhadra, wept with joy and addressing his chief pupil, Buddhabhadra, said, " Explain to these people the ailment which has afflicted me for the last three years and the suffering I have endured." The Elder Buddhabhadra thereupon said, " My preceptor has been suffering from a rheumatic complaint for the last twenty years. When he gets an attack his hands and feet get twisted and he suffers like one being burnt by a fire. Three years ago it reached such an acute stage that he wished to end his life by a fast. That day towards midnight three deities appeared to him in a dream. They said, " You have in a previous birth caused suffering to many beings when you were born as a King. Therefore, this has come to you as retribution. You will be able to expiate that bad Karma by bearing up this agony and expounding the Dharma to men. Further a Bhikkhu will come to you from China to study the Yogavacara doctrines. You must carefully instruct and guide him ! " All who listened to this narrative of the Elder Buddhabhadra were overcome with amazement.

There is no trace of the works by the Great Patriarch Silabhadra. Only a Tibetan translation of his " Aryabhuddhabumi Vyákhyáyana " remains.

BUDDHA JAYAN



THE BUDDHA JAYANTI COMM

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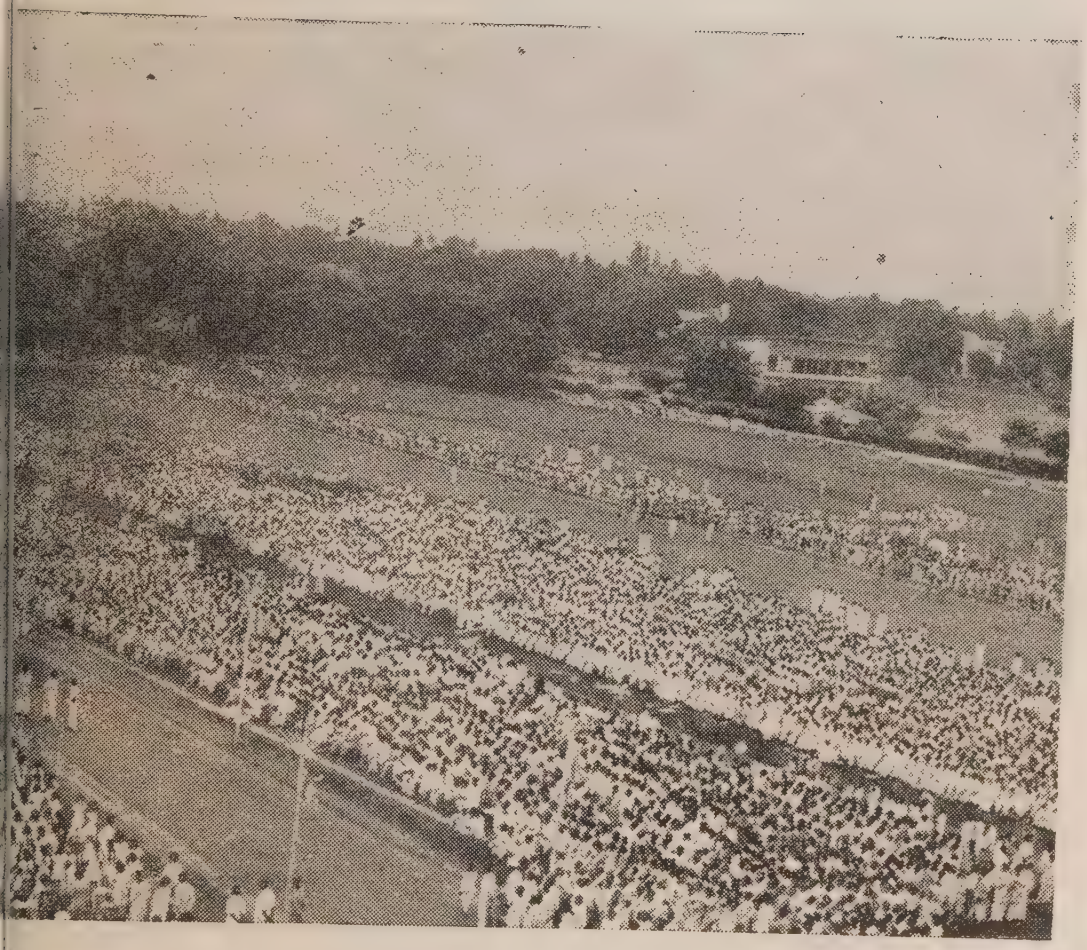
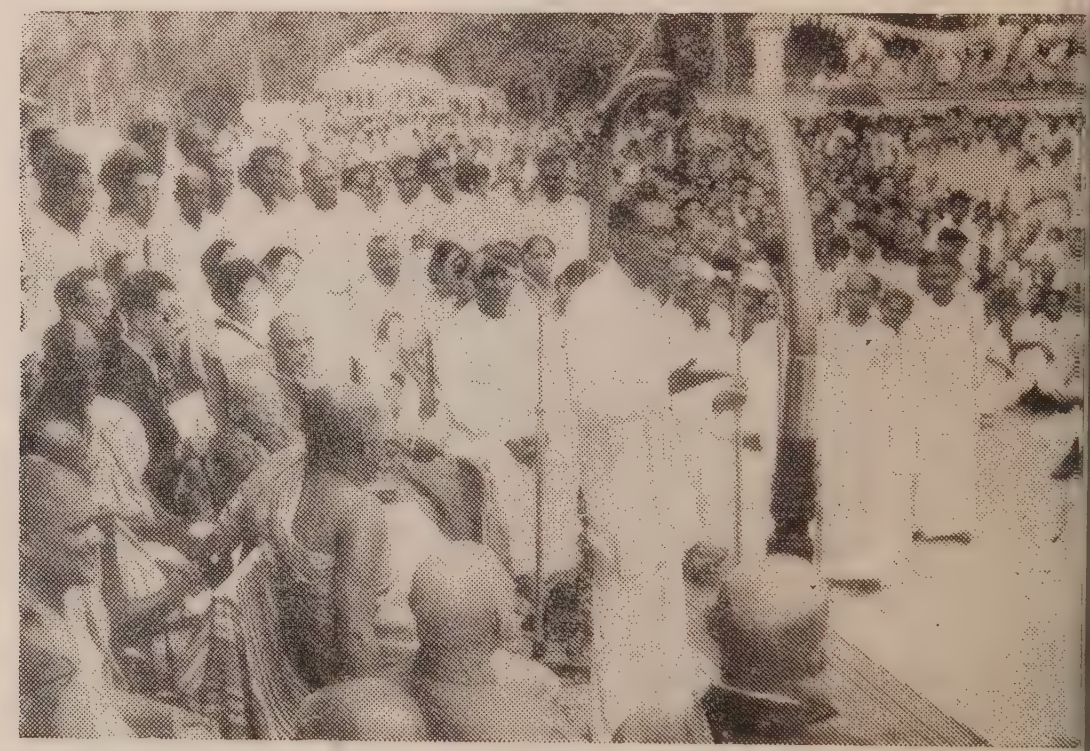


RATION MEETING—MAY, 1956.

THE BUDDHA JAYANTI DURUTU FUNC

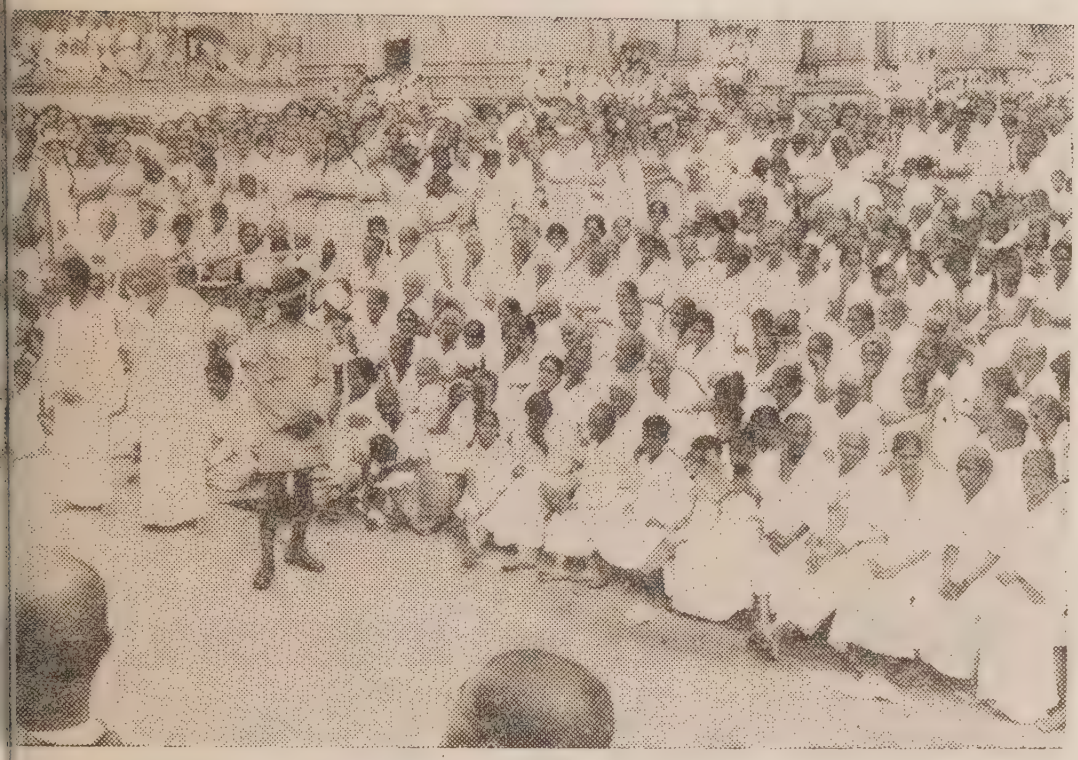


The Buddha Jayanti is being celebrated with fitting splendour by the Buddhists c
Government of Ceylon. The celebrations commences with a week of religiou
the Commemoration Meeting held in the Independence Square with the late Mo
the Sanghanayaka of Thailand, Somdet Phra Vanarata and the Venerable U. Jaga
Venerable Kosho Ohtani represented the Buddhist Organisations of Japan.

On every full moon day celebrations were held in provincial centres of speci
the Sangharaja of Laos, H.M. the King of Cambodia, H.M. the King of Nepal, H

The celebrations will come to an end this month. The Final celebrations w

TION AT KELANIYA—JANUARY, 1957.



ylon with the active co-operation of the Lanka Bauddha Mandalaya and the votion on the 23rd of May, 1956. The most significant event of this week was nerable Weliwita Saranankara Mahanayaka Thera in the chair. His Holiness ha Thera of Burma represented the Sangharajas of their countries while the Most

ddhist significance. Among the distinguished guests at these functions were I. Prince Mikasa and Dr. Makuto Nagai of Japan.

held under the patronage of Shri Nehru, the Prime Minister of India.

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THE SATIPAṬṬHĀNA METHOD*

By D. B. JAYASINGHE

OUR mounting crime statistics show quite clearly that the religion which helped us to set ourselves on our feet as a nation and to produce a distinctive culture of our own is beginning to lose its hold on us. This is not so much because we have degenerated beyond redemption but more likely because our conception of Buddhism has undergone a change for the worse. For instance, there appears to be very little agreement among scholars who have tried to find the central conception on which Buddhism is based. Such scholars run away with the idea that Buddhism is a philosophy whose central point can easily be determined. But they have so long associated Buddhism with philosophy that they fail to realise that the difficulty in finding this central point proves that Buddhism does not derive its strength and vitality from its philosophy. To make matters worse it is its philosophy which we pinpoint at every exposition of Buddhism thus slowly but surely bringing about the very conditions which were ultimately responsible for its disappearance from India.

Whatever may have been the causes that brought about the downfall of Buddhism in India there is always the possibility that the same causes may bring about its downfall here. In this Jayanthi year, therefore, it is our duty to see that the history of Buddhism in India does not repeat itself in Ceylon. This disaster was not brought about by the Mohamedan invasion of India alone because we know that Hinduism was able to withstand its onslaught but rather by defects inherent in the Buddhism of that day.

This was the time when under the influence of the Mahayanist philosophers' Buddhism blossomed out as a philosophy. Led by Nagarjuna who was called a second Buddha, they gave Buddhism a philosophy of such outstanding merit that the temptation to attribute it to the Buddha Himself became irresistible. It was a philosophy of which any religion may justly be proud. It is a pity that we do not study Mahayana philosophy if only to see the heights to which it rose.

Several years ago there was waged in the columns of the Sinhala Bauddhaya a controversy in which prominent members of the Buddhist clergy and laity took part. One party quoted the scriptures to prove that the Buddha had denied the existence of the soul while the other party quoted the same scriptures to prove that He didn't. Neither party knew that seventeen centuries before Immanuel Kant, the great Mahayanist Nagarjuna had shown that such deadlocks arise because of the antinomical character of the reasoning faculty and that the dialectic could be resolved only by pursuing the problem on a higher plane, *i.e.*, Dhayana. There are traces of the Visabhaga Patibhaga and the Sabhaga Patibhaga and even the Sunyavada in our books but it is only a Mahayanist who will readily recognise the first two theories in the Dialectical Pattern and the Spiral Pattern of the German philosophers. One of them applied the Visabhaga to the history of Germany and proved that Germany must conquer the world. This led to two World Wars. The third World War will come about because Karl Marx did not know the difference between the two patterns and based his blue prints for a progressive movement on the Visabhaga Patibhaga which is the hall mark of a retrograde movement.

When the Mahayana was in its ascendancy crowds were not attracted by pugilistic encounters but by public debates. We are told that at the university of Nalanda they carried their debates far into the night. At a later stage even a whole system of logic was invented to boost Buddhism. All this, however, only helped to hasten the debacle which was the direct result of treating Buddhism as a philosophy —something to argue and talk about.

Buddhism is Not a Philosophy

It would seem, therefore, that the profound philosophy which characterises Buddhism should not be there at all except perhaps as scraps of Omniscience which fell from the lips of the Master when He was obliged to talk shop with philosophers. If

* While the Editor does not subscribe to the views expressed in this article, it is published as the writer has raised a number of interesting and thought-provoking issues, connected with Buddhist Philosophy.—Ed.

the Buddha was only a philosopher then He could have become quite a good philosopher without renouncing His kingdom and as Philosopher-King He would have made an ideal ruler. But the fact that He sought and found the truth the hard way proves that He Himself did not rate philosophy so highly.

Even after attaining Enlightenment He maintained a studied silence whenever He was confronted with those questions which it is the business of philosophy to propound.

What is more ? In the very first sermon recorded in the Sutta Pitaka He has given us a catalogue of 62 different " heretical " views which one may possibly hold in regard to the end, cause and beginning of man and the world in which he lives. The Master Net of the Brahmajala covers every possible philosophical view and should have sounded the death-knell of all philosophy in Buddhism.

Again in the Culla Sihanadha Sutta He has found fault with other religious teachers for ignoring the fact that the craving for soul theories (Atmavadha Upadhana) and philosophical views (Dhristi Upadhana) are as potent causes of sorrow as the craving for the pleasures of the senses.

It cannot therefore be denied that the Buddha deprecated philosophy with the result that His refusal to answer philosophical questions was only to be expected and calls for no explanation. Unfortunately however, a good deal of philosophy—and very good philosophy, too— has crept into Buddhism and we are obliged to explain its presence with an excuse which betrays its falsity through its lameness. The stock explanation is that a mortally wounded man has no time to waste trying to find out who his assailant was. Here the analogy is false and misleading because our sorrows are caused by ourselves and not by others and it therefore becomes most important to know why we thus continue to cause ourselves unnecessary pain. In fact, the second Aryan truth is solely concerned with tracking down this assailant who turns out to be none other than our own greed (Thanha). The Fourth Aryan truth gives us detailed instructions as to how we should tackle this internal enemy. We realise only too well that this explanation is not very convincing and so we have another which says that the Buddha knew the answers to these questions but did not give them because the questioner would have died before the Buddha could have finished His reply. In branding such puerile explanations as " pure Buddhism " we are only helping to heap ridicule on a great religion.

It is not that we are unaware of the real reason for the Buddhas silence—that the truth being incommunicable each man must realise it for himself—but we dare not advance it for fear that the beautiful philosophical superstructure which we have built around Buddhism would collapse. On this point even the commentators are silent and so we must not be surprised if the best explanation comes from a non-Buddhist—Henri Bergson. One of the main points of his philosophy is that Reality can be apprehended only by the intuition and not by the intellect which has been evolved for a very humble and essentially utilitarian purpose. He has shown us how the limitations of the senses prevent them from ever seeing things as they are—Yathabhutagnana. Even if a man succeeds in apprehending reality he will never be able to describe his experience to another because language deals with commonplace ideas and objects and is wholly utilitarian in character. Every time we address a philosophical question to the intellect we are in effect saddling it with a burden which it was never intended to carry. The result is that it breaks down throwing up contradictions and antinomies in protest. This is what we call philosophy. The futility of all philosophy is well borne out by the time honoured jibe against the Western philosopher who is described as a blind man in a dark room looking for a black hat that isn't there. Thus the truth must be realised by each one for himself through direct insight, *i.e.*, through Dhyana. Hence the silence of the Buddha as also His emphasis on the Sathipattana method. The questions which the Buddha refused to answer are called the Inexpressibles (Avyakatha). In maintaining silence, therefore, the Buddha was only refusing to make Himself ridiculous by trying to Express the Inexpressible. In this respect Buddhism is unique because all the other religions are nothing more nor less than the futile attempts to answer the very questions which the Buddha refused to discuss. Thus it is the silence of the Buddha and not His philosophy which proves His Omniscience.

The Central Conception

There are four points where we may reasonably expect to find the essence of the Buddha's teaching :—His First Utterance immediately after Enlightenment, His First Sermon, the Chakravarti Sihanadha Sutta and the Final Message. In His First Utterance we see the Paticca Samuppadha—one of the highlights of Buddhist philosophy. It is neither more nor less than a futile attempt to Communicate the Incommunicable which succeeds in producing only bewilderment. Its object is to furnish the answers to some of the very questions which the Buddha in His wisdom refused to discuss evidently because He held that the truth must be realised at first hand and cannot be served up cut and dried and ready for consumption even by a Buddha. It evidently deals with the end, cause and beginning of man and the world in which he lives—the very " heretical " views which the Buddha warned us against in the Brahmajala. Thus the Paticca Samuppadha is a heretical view which must be repudiated because it goes against the very grain of the Buddha's teaching as is proved positively by the Brahmajala Sutta and negatively by His silence. It was evidently introduced into the Dhamma by an Indian monk editor who tried to arrest the fall of Buddhism by providing it with philosophical props. He betrays himself through the fact that the Paticca Samuppadha of our Buddha is even more elaborate than those of previous Buddhas.

The First Sermon begins by warning us against the extremes of Materialism and Ascetic Penances. The second extreme has no bearing today because nobody takes such penances seriously nowadays and even the Buddha Himself did not condemn them wholesale as the Kasyapa Sihanadha Sutta shows.

Then come the Four Aryan truths which are held to be synonymous with Buddhism. In the First Truth we use the authority of the Buddha to convince the world that life is one unmitigated mass of sorrow in spite of the fact that according to Buddhist philosophy where there is sorrow there must also be joy because Dukkha is Visabhaga to Sukha. In the Satti Satha Sutta of the Sinsapa Vagga of the Saccha Sanyutta the Buddha says that the Four Truths are not to be realised in grief and sorrow but in joy (Sukha) and gladness (Somanassa). And in the Theragathas and Therigathas we find songs of joy not sorrow. We may succeed in convincing ourselves that we must run away from life because it is a hundred per cent. full of sorrow but we shall never succeed in convincing others that we have not deliberately closed our eyes to one side of the picture of life. Its pessimism is one of Buddhism's greatest handicaps. A pessimist could never have said " Of those who live happily I also am One."

The Brahmajala warned us against any attempts to find out if things are caused or uncaused but the second Aryan truth gives the cause of rebirth in one word—Selfishness (Thanha) although it was hatred which caused Devadatta's rebirths and the Paticca Samuppadha emphasises Ignorance (Avidya) while the Culla Sihanadha says that even soul theories can cause rebirth. All this confusion is caused by trying to find a beginning in a thing which the Buddha Himself declared to be beginningless. The third truth states that rebirth can be brought to a stop by giving up selfishness. The Fourth truth is the Middle Path. The two extremes are represented by a life devoted to pleasure and a life which is sacrificed to pain. In the one case we become slaves of pleasure while in the other we become slaves of pain. The obvious middle path between the two should consist in becoming masters of pain instead of becoming slaves of either. This is the sole object of the Sathipattana method which should be the Middle Path of Buddhism.

If we go on arguing that selfishness is the cause of all our troubles somebody is bound to suggest that we can get rid of all our troubles by getting rid of the self once and for all. The method looks so simple that nobody is likely to suspect that by this form of spiritual suicide we get rid of both selfishness and selflessness at one stroke. That is how we find an addition to the Vinaya Pitaka version of the First Sermon in the form of Anatta Lakkhana Sutta, in which the Buddha is supposed to have proved that there is no such thing as a self. " Now were this body self, monks," says the Buddha, " this body would not tend to sickness and one might get the chance of saying in regard to body,

'let body become thus for me, let body not become thus for me.' " Now the Buddha has admitted that He was able to control His last sickness through the help of the Iddhipadhas and that He could even have exceeded the natural span of His life if He so desired. From this we must necessarily infer that the Buddha had a self. And as some of His disciples too could have performed this feat we must admit that they too had selves. What is more the Buddha has told us that we ourselves can do everything that He did and so it follows that we too can acquire a self if necessary.

The One and Only Way

The Chakravarti Sihanadha Sutta begins and ends with the Buddha presenting us with the Four Sathipattanas like the inheritance which a son received from his father while giving us the further assurance that so long as we stick to our inheritance even Mara will have no hold on us. Now what will happen if we look upon the Paticca Samuppadha, the Four Aryan Truths and the No-soul Theory as the inheritance which we have received from the Buddha ? Shall we not become victims of Mara who alone could have invented the soul-destroying force called Anatta by which we can easily bring about our self destruction ? It is precisely because we have rejected our inheritance and repudiated the Sathipattana method that we never come across anyone trying conclusions with Mara at the present time. It was to such people and the Sathipattana method that Buddhism owes its early successes.

In His Final Message we find the call to Self-Reliance which should have been inscribed in letters of gold at the entrance to every temple. Nor is it an ordinary call to Self-Reliance which any other teacher may have sounded because the Buddha has told us that we must rely on ourself by attaining Self-Control through the Sathipattanas. But unfortunately too much Self-Reliance is not in the best interests of a Sangha which holds vested interests in Buddhism. And so, today, we take refuge in the Triratna in spite of the fact that the Buddha with His very last words had entreated us not to take refuge in anyone else but ourselves. But if a man is not to rely on himself for his salvation he must have a saviour. It was then only that the Buddha began appearing in paintings and sculpture.

The decline and fall of Buddhism in India began with the repudiation of the Sathipattana method. Within three months of the death of the Master the First Council became necessary not because it was feared that the Dhamma would be forgotten but because Subaddha and others had tried to get rid of the irksome Sathipattana discipline. Even the Second Council became necessary because the Vajjian monks of Vesali wanted further relaxations. By the time of the Third Council Asoka's lavish patronage had attracted unworthy elements who succeeded in sabotaging the method. In the Vinaya as adopted by these three Conucils the positive discipline of the Sathipattanas is conspicuous by its absence. The monks appear to have been predominantly preoccupied with doing what they were not expected to do. Even at the best of times the monks were occupied not with the Sathipattana method but with philosophy and logic.

Having forgotten the Sathipattana method it is from non-Buddhists that we are obliged to learn its value. The Fakir uses the first Sathipattana to gain control over his body and work wonders with it. Even Roman Catholic nuns use the second Sathipattana to gain control over their emotions and produce such wonderful phenomena like the Stigmata of Christ. And the Yogi uses the third Sathipattana to gain control over his mind and perform miracles with it. As regards the Fourth Sathipattana it is only the Buddhist who makes use of the First Three who will ever know what it is. Nor will he ever describe it because it is indescribable. It is only those Buddhists who claimed to know everything and really knew nothing who have presumed to describe it.

Thus we see that the central conception of Buddhism is the Sathipattana method. In the Sathipattana Sutta the Buddha has described it as the one and only method by which we can overcome sorrow, acquire wisdom and attain Nibbana. This clinches the argument. The Buddha could not have achieved such positive results with a negative idea like Anatta but only with the positive discipline of the Sathipattana method. But it is not an idea or a con-

ception but a method which has to be put into practice. Thus Buddhism is a way of life and its success always depends on the extent to which its followers are prepared to live that life. If it does not produce the results claimed for it it is only because we have lost touch with the method. We should not run away from life and practise the method in the seclusion of a jungle or meditation centre. It is in the trials and tribulations of life that we find the necessary opportunities for gaining control over our bodily movements, emotions and thoughts. Like the Khammassadhammas of Kuru we must incorporate the method into our daily lives.

SIR ERNEST DE SILVA

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BUDDHISM: A NEW HORIZON

By W. PACHOW, Ph.D.,
University of Ceylon.

THE celebrations of the 2,500 years of Buddha-Jayanti initiated by the South-East Asian countries reveal a profound significance which is certainly a happy indication for the unity among all the Buddhist countries, and this unity will undoubtedly usher in peace and prosperity to mankind.

I. A Profound Significance

Probably you know that the tradition concerning the date of the Buddha's Parinirvána differs greatly among the Buddhist countries. Countries like China, Japan, Tibet and Nepal follow the Sanskrit tradition and believe that the Blessed One passed away in 386* B.C. This is called the Northern tradition. Other countries like Ceylon, Burma and Thailand, think it fit to celebrate the 2500th year of the Buddha's Parinirvána in 1956 by accepting 544 B.C. as the date of His final passing away. Their calculations are chiefly based on the Pali chronicles, *i.e.*, the Dípavamsa and Mahávamsa, and accordingly it is known as the Southern tradition. If we compare these two traditions we shall certainly notice the great disagreement: one is about 150 years earlier than the other. Surely the Buddha could not have died twice.

Early Buddhist scholars like Max Muller, W. Geiger, V. A. Smith and others on the strength of various literary sources advanced their scholarly arguments and advocated a particular date of Parinirvána of the Buddha. The following dates have been given by them: (i) 477 B.C., (ii) 483 B.C., and (iii) 486 B.C., respectively. These are new additions to the dates already mentioned above. Besides, there are more than a score of other reckonings, although they are less known and have not been generally accepted.

In view of the foregoing traditions it is really impossible to arrive at a date acceptable to all for the purpose of reckoning the celebration of the 2500th year of Buddha Jayanthi. However, the miracle happened. In 1956 the Buddhist countries like India, China and Japan, representing the Northern tradition heartily joined hands with Ceylon, Burma, Thailand and other Southern Buddhist countries in commemorating the 2500th year of Buddha-Jayanthi. They have for the present put the various arguments and traditions concerning the date of Parinirvána in cold storage and devoted their efforts sincerely towards the commemoration of this great event. The case of delegations coming from various Buddhist countries to participate in the Jayanthi celebrations in India, Ceylon and Nepal in 1956 and 1957 is a phenomenon which should be considered very rare and extraordinary. In spite of the traditional chronological differences, Buddhists throughout the world have such deep veneration for the Buddha and His Dharma that they prefer to associate themselves with these celebrations. This is a sign of unity and harmony among Buddhists in all the countries. Such unanimous solidarity, we are sure, will help spread the Master's gospel of peace and compassion for the benefit of humanity which has been threatened by the dark shadow of atomic weapons with unthinkable consequences.

II. The Buddha-Yāna

Owing to their geographical positions, the Buddhist countries have been classified into Northern and Southern regions. In our study of Buddhist civilization, we have the history of Buddhism with special reference to the Northern and Southern Schools. We find this to be a better arrangement than the early ambiguous and rather misleading terms of Hínayána and Maháyána. To most of the Buddhists in South-East Asia the term " Hínayána " appears depreciatory and belittling. This need not be so if we trace the origin and usage of the term.

In the Saddharma-pundarika-Sutra, a Sanskrit Buddhist text, there is a simile which tells us that the palatial mansion of a wealthy Elder was on fire and his children were trapped inside the chambers. In order to induce them to come out of

*This is according to the statement made by Vasumitra. See his: ' Ashtádasanikáya-Sástra.' Nanjio No. 1284.

danger, he promised them three types of vehicles, the goat-cart, deer-cart and bullock-cart as a reward, provided they escaped from the burning flames as quickly as they could.

The burning mansion has been interpreted as *Samsára* or worldly existence, and the three vehicles are compared to those of the *Triyánas : Srávaka-yána. Pratyekabuddha-yána* and *Bodhisattva-yána.* Later on the first two yánas are regarded as Hínayána and Madhyamayána, and the third, Maháyána. However, the same text informs us that the Buddha was not in favour of the *Triyána* and he suggested the merger of the three yánas into one yána (*Ekayána*), that is the Buddha-Yána. Further, we are made to understand that the different yánas were used merely for the convenience of preaching in accordance with the diverse aptitudes of his disciples.

If some one were to argue that there appears to exist a certain amount of doctrinal differences between the Hínayána and Maháyána scriptures, we would probably say that, owing to the development of Buddhism in the centuries after the death of the Buddha, eminent Buddhist teachers like Nágárjuna and Vasubandhu endeavoured to interpret certain aspects of Buddhist philosophy in the light of their own understanding. For instance, the Mádhyamika philosophy of Nágárjuna has its foundation in the doctrine of " Impermanence " (*Anitya*) and " Conditional causation " (*Pratiya-samutpáda*), though it appears in unfamiliar form of interpretation and terminology.

Or let us put it in another way. The Hínayána and Maháyána Schools are two branches of a tree : externally they may be some what different in shape or colour, but intrinsically they are one, drawing the same nourishment and inspiration from the same source. At most, one may say that they are different only in the extent that one represents the early teachings of the Buddha and the other the later developed form of Buddhism. Ultimately the conclusion is the same. There is only one yána—the *Buddha-yána* by means of which all the sentient beings will be delivered from the ocean of endless sufferings.

Finally may we appeal to all Buddhists to strengthen friendly relations between the various Buddhist countries and forget all their imaginary differences ? Further may we request them to purify their thoughts, actions, and speech and perform beneficial altruistic deeds by following the examples of the Bodhisatvas ? If that is done, we are sure, it will be the best and everlasting way to commemorate the Buddha-Jayanthi.

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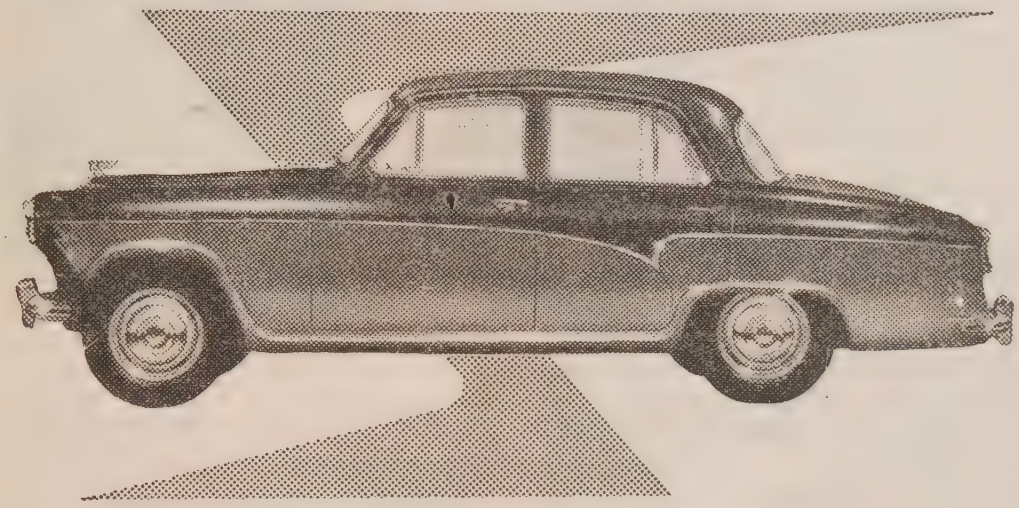

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Dr. S. RADHAKRISHNAN

2500 Years of Buddhism. Edited by Professor P. V. Bapat. Published by the Publications Division, Ministry of Information and Broadcasting, Government of India, Rs. 7/- (Library Edition), Rs. 3/50 (Paper Cover).

EDITED by the foremost Pali and Buddhist scholar of India and contributed to by a galaxy of prominent men of learning of the calibre of Profs. P. L. Vaidya, R. C. Majumdar, P. C. Bagchi, Nalinaksha Dutt, K. A. Nilakanta Sastri, C. Sivaramamurti and Rahul Sankrtyayan, this publication is a most delightful Buddha Jayanti Souvenir. It attempts to outline the rise and development of Buddhism in the world with fair accuracy. Though the quality of each chapter depends largely on the erudition and critical acumen of each writer, the General Editor has succeeded, in no mean measure, to maintain a high standard of scholarly treatment throughout the book. It may not have been so easy a task to prevent overlapping and bringing together divergent views on a number of aspects of the subject without confusing the general reader for whom it has been prepared. The General Editor and the Government of India should be congratulated on having produced an instructive, and on the whole, reliable work on Buddhism and Buddhist Civilization, which leaves out no aspect of the subject ; the list of chapters, in itself, shows careful planning and emphasizes the worth of the publication :—

India and Buddhism.
Origin of Buddhism.
Life and Teachings of the Buddha.
Four Buddhist Councils.
Asoka and the Expansion of Buddhism.
Principal Schools and Sects of Buddhism.
Buddhist Literature.
Buddhist Education.
Some Great Buddhists After Asoka.
Chinese Travellers.
A Brief Survey of Buddhist Art.
Places of Buddhist Interest.
Later Modifications of Buddhism.
Buddhist Studies in Recent Times.
Buddhism in the Modern World.

The Foreword by Dr. S. Radhakrishnan, the Vice-President of India, is, no doubt, very interesting though a Buddhist would not readily agree with what he has to say about the Buddha. Here are a few sentences from the Foreword which are, presented for obvious reasons without comment :—

(i) " The Buddha did not feel that he was announcing a new religion. He was born, grew up and died a Hindu." (Page ix).

(ii) The state of the Mukta, the Buddha, is higher than that of the Brahmá . . . This is the Brahman of the Upanishads which is characterized as na iti ná iti. The Buddha calls himself brahma-bhùta, he who has become Brahman. The Buddha adopted an absolutist view of Ultimate Reality though not a theistic one (page xi).

(iii) Buddhism did not start as a new and independent religion. It was an offshoot of the more ancient faith of the Hindus, perhaps a schism or a heresy (page xiii).

(iv) The Bráhmanas and Sramanas were treated alike by the Buddha and the two traditions gradually blended. In a sense the Buddha is the maker of modern Hinduism."

It is gratifying to note that this reputed scholar of Hinduism has emphasized that " the Buddha was accepted as an Avatara who reclaimed Hindus from sanguinary rites and erroneous practices

and purified the religion of the numerous abuses which had crept into it" and had supported his contention with an apt quotation from Jayadeva. This is noteworthy because this publication in every place where the question of Avatara occurs, has tactfully avoided the Purana version which is in no way complimentary to the Buddha.

While recommending this publication to every student of Buddhism and Buddhist civilization, the reviewer considers it his duty to point out a number of matters which the General Editor should re-examine and rectify in a future edition. Firstly, there are a few instances of stylistic looseness such as :—

(i) Nigantha Nataputta . . . seems to have been slightly older than the Buddha. He preached ethical doctrines without apparently knowing that similar ideas had been held by an incomparably senior ascetic Parsva (page 15)—*To whom does "he" refer: Nigantha Nátaputta or the Buddha ?*

(ii) The child was called Gautama and nicknamed Siddhartha (page 21).—*Besides using the word 'nicknamed,' the writer makes a wrong statement. Siddhartha was the personal name of the Bodhisatva while Gutama was the family name.*

(iii) Six years of penance (page 23)—*'Penance' is, in no way, the correct translation of the Pali word 'Padhana.' The idea of penance is alien to Buddhism.*

(iv) . . . he (the Buddha) is often represented as having human foibles (page 101). *'Foibles' is hardly the word to be used in this context.*

Secondly, there are factual inaccuracies such as :—

(i) . . . *Unknown to anybody,* rode away towards a forest (page 23).—*According to traditional accounts Channa, his minister, not only knew about the renunciation but also accompanied him to the forest.*

(ii) In November, 1952, these relics (*i.e.* those of Sariputta and Moggallana) were *reinterred* in a specially erected stupa at Sanchi (page 26)—*The relics were not reinterred. They were merely deposited in a strong room to be taken out for exposition whenever needed.*

(iii) He said, O monks, *go on a round for alms* to different places" (page 34)—*This is a very unhappy rendering of the Budaha's injunction : Caratha bhikkave cárikam bahujanahitáya bahujanasukháya.*

(iv) In his Bhabra edict, *seven passages occur* and most *of* these have been identified with certain passages in Pali literature (page 57)—*No passages occur in this edict. There are only references to seven passages by name.*

(v) Pali became the literary language of Ceylon and still holds that position (page 86)—*It is no longer* **the** *literary language of Ceylon.*

(vi) The moonstone doorstep, *irihanda gala* (page 300)—*The word intended was quite apparently Sandakadapahana.*

Lastly, some points on which there has been no unanimity of scholarly opinion are presented without even a note of explanation, thus misleading the general reader. For example ;

(i) The Buddha had asked his disciples to preach his doctrine in the people's own speech (*Sakáya niruttiyá*)—page 4.

(ii) Buddhist sources condemn the doctrine of Vinaya which they seem to have called Silabbataparamasa, the doctrine of liberation through monastic vows and conduct—page 14.

(iii) It had become a theistic religion with the Buddha and his relics as cult objects—page 61.

(iv) It is clear that at that time, Ceylon recognized Siam to be a country where Buddhism prevailed in a much purer form.

Professor Aiyaswami Sastri's essay on the approach to Hinduism needs careful revision. It is vague and lacks a logical arrangement of facts and arguments. As such the reader is not led up to his conclusion that "thanks to Buddhist influences, the Brahmanical systems have shed those parts of their religion which were irreconcilable with humanity and reason." It is clear that no careful study has been undertaken by a competent scholar to evaluate the influence of Buddhism on Hinduism and *vice versa.* This should perhaps receive the attention of the Government of India, whose interest in Buddhism during the recent past, has been gratefully acknowledged by Buddhists the world over.

A revised and if possible, an enlarged, edition of "2500 years of Buddhism is a vital necessity. It is hoped that the General Editor will consult a few scholars who are professed Buddhists when he undertakes its revision.

—ANANDA G.

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2500 Buddha Jayanti Souvenir. Edited by Dr. Ananda W. P. Guruge and Mr. K. G. Amaradasa. Published by the Lanka Bauddha Mandalaya, The Ministry of Cultural Affairs, Colombo.

VERY rarely has a publication which is technically so perfect as the 2500 Buddha Jayanti Souvenir of the Lanka Bauddha Mandalaya made its appearance in Ceylon; and in all probability no Buddhist publication of its standard has been produced anywhere in the world. This preamble is necessitated by the clear and sensible typography, appropriate use of illustrations and colour and by the inclusion of a number of valuable colour reproductions.

As regards the subject matter, it is gratifying to note that an attempt has been made to acquaint the general reader with the development and present conditions of Buddhism in each of the Buddhist countries of Asia. The Souvenir commences with a message from the Hon. S. W. R. D. Bandaranaike, the Prime Minister, wherein he appeals, "Let us, therefore, amid the rejoicings determine to achieve that ideal, not only for ourselves but for all mankind, by following, each one according to the best of his ability, the teachings of the Master." This is followed by the essay on the "Significance of the Buddha Jayanti' which the former Prime Minister, the Right Honourable Sir John Kotelawala distributed among the delegates who attended the Bandung Conference.

In two lengthy but extremely interesting and readable articles, Dr. G. P. Malalasekera and S. F. de Silva outline the salient features of the Buddha's teachings and their expansion in the world. After these, which deal with the subject in general terms, Keshar Bahadur of Nepal, Ven. Jagadish Kasyap of India, Amitave Chowdhury of Pakistan, U Lu Pe Win of Burma, Dr. Luang Suryabongse of Thailand, Ven. Bra Gru Sanghasattha of Cambodia, Dr. Makuto Nagai of Japan, Chou Shu-Chia of the People's Republic of China, R. Soekmono of Indonesia, Mai-Tho-Truyen of Viet-Nam and Lim Teong Aik of Penang discuss the history and the present day conditions of Buddhism in their countries while Dr. C. Sivaramamurti and J. Will Perera write on Buddhism in Sikkim, Ladakh and Bhutan and on the Buddhist monuments of Afghanistan. Buddhism in Ceylon is dealt with in two articles by Dr. G. P. Malalasekera and D. T. Devendra.

Dr. ANANDA W. P. GURUGE

Three articles, which do not conform to the general plan of the Souvenir, are no less instructive. Rev. Maditiyawela Sumangala Thera's translation of the Ajatasatru Sutra from the original Chinese, Dr. W. Pachow's essay on Zen Buddhism and Bodhidharma and Rev. Riri Nakayama's account of Prince Shotoku contain valuable information regarding Mahayana Buddhism, which is not readily available to the reader.

The full page colour reproductions of Dr. H. C. P. Gunawardene's photographs of the Samadhi Statue and Ruvanveli Seya of Anuradhapura and of the monks at the inaugural meeting of the Lanka Bauddha Mandalaya and the Dambulla frescoes photographed by K. T. Wimalasekera, besides the reproduction of a fresco from Nara, Japan make this publication valuable to the lovers of Buddhist Art. Perhaps the most original and creditable feature of the Souvenir is the $10'' \times 35''$ colour reproduction of a fresco from the Rajamahavihara of Kotte.

This is, truly, a fitting Souvenir for the Buddha Jayanti. The Editors deserve the credit for a job well done.

S. L. A.

Buddhism in Kashmir and Ladakh by J. N. Ganhar, M.A., and P. N. Ganhar, M.A. (from Shri P. N. Ganhar at 14, A/71, W.E.A., Karol Bagh, New Delhi, or Motiyar, Rainawari, Srinagar, Kashmir, at Rs. 15/-).

WE in Ceylon have the land problem connected with the property of religious bodies; it has to be solved quite soon, whatever the feelings of vested interests. Towards the solution might help the following extract which relates to Ladakh, the only Buddhist country on Indian territory :

" It was rather surprising," noted the Wazir Committee at pp. 30 and 31 of its Report, " that the tenants who were likely to gain by the operation of the Act in the lands attached to the gumpas have unanimously desired that these lands should remain attached to the gumpas and be free from the operation of the Abolition Act. It was specially enquired from them why they were in favour of the retention of the lands with the gumpas. Their reply was that the lands which were attached to the gumpas were cultivated by the tenants and they had to pay only one-fourth of the produce to the gumpas. The gumpas' share of produce was utilised for educational, religious and charitable purposes and for feeding the poor, and the needy, and therefore, they would like that the gumpas should not be divested of these lands."

The Inquiry Committee was headed by Chief Justice Jankinath Wazir and visited Ladakh in 1953 to investigate in connection with the Big Landed Estates Abolition Act.

Which of our religious bodies could make claim to deal with lands and tenants with the humaneness of the lamas of a " backward " country ?

Ladakhis live on high mountains—Leh, the capital, is 11,500 ft. high in the Himalayan range. They look to Tibet as their spiritual home and, like in Tibet, give allegiance to two principal sects, the Yellow or Reformed Sect and the Red or the Old Sect. The Kushok Bakula of Spituk Gumpa (monastery) is the head of the former, whilst the Kushok Stagsang Raspa of Hemis (a most influential gumpa) leads the other.

The Buddhist cause here received support from Kashmir in recent years from the fact that some of the more educated people of the latter country accepted Buddhism and struggled with the Government to have disabilities on Buddhists removed. They succeeded in obtaining some of their demands and, among them, facilities in the educational field, the value of which they realized.

Buddhism as such disappeared in Kashmir in the fifteenth century and yet today we find Kashmir intellectuals embracing this faith of their fathers. The reason is understood. In the long history Buddhism and Hinduism helped each other, absorbed from each other, so that the substratum of the first religion lies firm in Kashmiri thought. Not even the later dynasties of Muslim rulers who occupied the throne destroyed it. Actually, among the patrons of Buddhism were Muslim monarchs. So was it with the latest (Hindu) dynasty of Dogra rulers from whom the power passed into the people after the accession of Jammu and Kashmir State to the Indian Union. Thus it is not surprising to read that Premier Bakshi Gulam Mohammed is continuing the old liberal policy.

The history of Buddhism in these lands begins almost with Buddhism, as far back as our own records go. Kashmir was the home of noted Buddhist teachers as well as the meeting-ground of scholars from different lands, not India only but from much further away. So that the account we read is a veritable history extending over several centuries ; the growth, the progress, the decline and, now, the revival of Buddhism.

There is, too, a short account of Dardistan, so named after the Aryan Dards but, perhaps, more familiar to us as Gilgit. For we have heard of the sixty odd manuscripts which were discovered in circumstances like those of the recent Dead Sea Scrolls. Vividly do the authors narrate it.

" One day in July, 1931, some shepherd boys watching their flocks near Naupur village about two miles west of Gilgit Cantonment, cleared a piece of timber sticking out on top of a small stone-covered mound. Removal of some stones on the top of the mound brought to notice a wooden box in a dome-shaped chamber. On opening it, the wooden box revealed

four other small wooden boxes containing a number of ancient manuscripts. This priceless treasure was fortunately taken possession of by the Wazir-i-Wazarat or District Officer of Gilgit before it was too late. Later the manuscripts were sent to Srinagar under the orders of Maharaja Hari Singh who asked his Prime Minister to have them published."

The rare records giving pen-pictures of life and persons 1,500 years ago, were edited in six volumes by that well-known Indian scholar, Dr. Nalinaksha Dutt, assisted by Kashmiri Pandit Vidyavaridhi Shiv Nath Sharma and others. The Gilgit Manuscripts are of inestimable value to Buddhist literature.

Our authors have written an absorbing book which every Buddhist should read, most of all we in Ceylon who ordinarily know nothing of the progress of the religion in Himalayan lands. The work is well printed, is free from printing errors and has a pleasant type face. Among its 18 illustrations are some of subjects of unique interest. It is difficult to imagine that the authorship can be attributed to any but those who have a feeling for the subject.

D. T. D.

Fundamentals of Buddhism by the Venerable Nyánatiloka Mahá Thera. Published by the Bauddha Sáhitya Sabhá, printed at the " Daily News " Press. Reprint, 1956.

IF it were true that a book may be known by its cover, there is a certain irony which strikes one when one picks up a little paper-cover pamphlet entitled the *Fundamentals of Buddhism*, published by the Bauddha Sáhitya Sabhá. Compensated though by the aesthetic concern displayed in the total get-up, and particularly the tastefully designed jacket, the seemingly cheap look plays unfair by the contents of this collection of four lectures delivered by the Venerable Nyánatiloka Mahá Thera, the reprint of which would have been justified even if it had been solely for the purpose of making available to a wider circle of readers the exposition by this reverend sage and scholar, of " the profoundest of Buddhist doctrines, namely, the Paticca Samuppáda."

The essay, *Paticca Samuppáda*, is the edited text of the Ven. Nyánatiloka's lecture under the sponsorship of the Dona Alpina Ratnayake Trust, delivered in 1938. The author approaches his subject with a convincing humility that does not preclude candid statement and unfaltering sincerity. He clears the weeds with the straightforward statement :

> " *You may not be aware that, up to this day, the real significance and purpose of the Paticca Samuppáda are practically unknown to Western scholars. By this, however, I do not mean to say that nobody in the West has ever written or spoken on this doctrine. No, quite the contrary is the case. For there is no other doctrine about which Western scholars, and would-be scholars, have written and discussed so much—but understood so little—as just this doctrine of the Paticca Samuppáda.*"

In the essential spirit of Buddhism, the author focusses attention on " what earthly reason for which the Buddha should have taught this doctrine." The salient point he makes is the very convincing one of connecting this particular aspect of the Buddha's teaching with the underlying world-perspective and the consequent ethical implication. This profound and subtle doctrine, in spite of the clichetic reiteration in all quarters that " Buddhism is a way of life," has too often become the object of arid intellectualisation that his pithy assertion that the Buddha did not preach the Paticca Samuppáda " for the sake of mental gymnastics and dialectics," assumes a telling topicality, and guides, like a leading light, the reader's thought throughout the rest of the discourse, which is a detailed explanation in simple and lucid language, of the philosophy and psychology of Buddhism regarding the dependent origination of conditioned beings. The " person " is carefully and closely shown to be the result of the action and reaction of the individual with his environment, an " àtmaless " " does-less " creature of circumstance. The individual's contribution in this continuous process is a Craving, arising from a beginning less misconception of a " self " which can be satisfied through acquisition of the things of the world erroneously conceived as enduring. The cause of suffering is the resultant conflict, and, quite logically, the eradication of craving by knowledge, and practice, of

" self-lessness," leads to cessation of suffering. The Venerable Mahá Thera makes it clear that the doctrine of the Paticca Samuppáda has been taught to shed light on the dependent origination of suffering, enlightenment on which is the beginning of cessation, of Peace. The Path to Peace, then, is to live the Truth in the individual life.

The compiler has been thoughtful and considerate of the uninitiated reader in placing the lecture on the *Essence of Buddhism* at the beginning, a lecture, however, no less valuable than the first mentioned, even taken by itself. While the author addresses himself mainly to the Western reader who is unfamiliar with Buddhism, and clarifies a number of erroneous notions held regarding Buddhism, he also succeeds in keeping in mind throughout the general reader, who is already a follower of the Buddha Dhamma. In this lecture, he lays special emphasis on the Eightfold Path, an emphasis all the more significant as coming from a living philosopher practising his preaching.

On the subject of Karma and Rebirth in particular, expositions have often erred on the side of prejudiced, and therefore, false, interpretation, or, on the other side, of rationalisation through a sentimental sympathy and ego-attachment to the creed as one's own. But the Ven. Nyánatiloka retains throughout his essay on *Karma and Rebirth*, a lecture given at the University of Ceylon in 1947, a sincerity and intellectual honesty that is rarely achieved in the task of putting old wine in new bottles. The reader grows in confidence on the authenticity of the exposition at each step of the discourse and may well be persuaded to pursue the subject.

It is one of the humble convictions of the reviewer that the word " Mental " is unfortunate for the description of the process of self-culture which forms an important aspect of Buddhist doctrine, as it tends to imply the cultivation of the intellect only, and obscures the emotional which cannot be dissociated from the process of development advocated. But, I believe, the reverend author avoids the word " self-culture " and entitles his fourth essay, *Mental Culture*, to eschew the implication that there is an admission of a " self " to be cultured or cultivated. In fact, in the long run, our criticism appears to be not a very serious one, as it is merely an objection to nomenclature, and, as far as the author's explanation goes, the noble emotions of Love, Pity, Sympathy and Equanimity, the *Brahmavihára*s, are by no means neglected. On the whole, his observations are infused with a knowledge and insight which can come only from an intimate experience with the practice as well as the theory of Buddhist meditation and discipline.

To the earnest student of Buddhism, there is no substitute to the study of the canonical texts, but this little book provides an eminently suitable introduction for the person unfamiliar with the teaching of the Buddha, as a simple, lucid, and at the same time, authentic and authoritative exposition.

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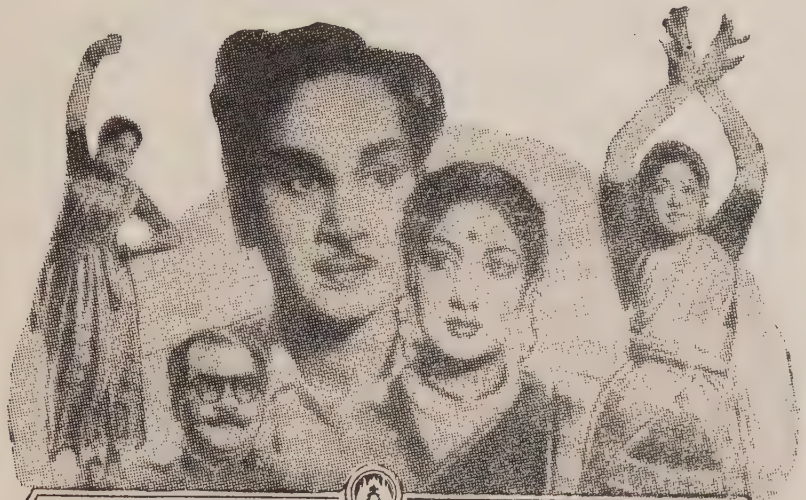

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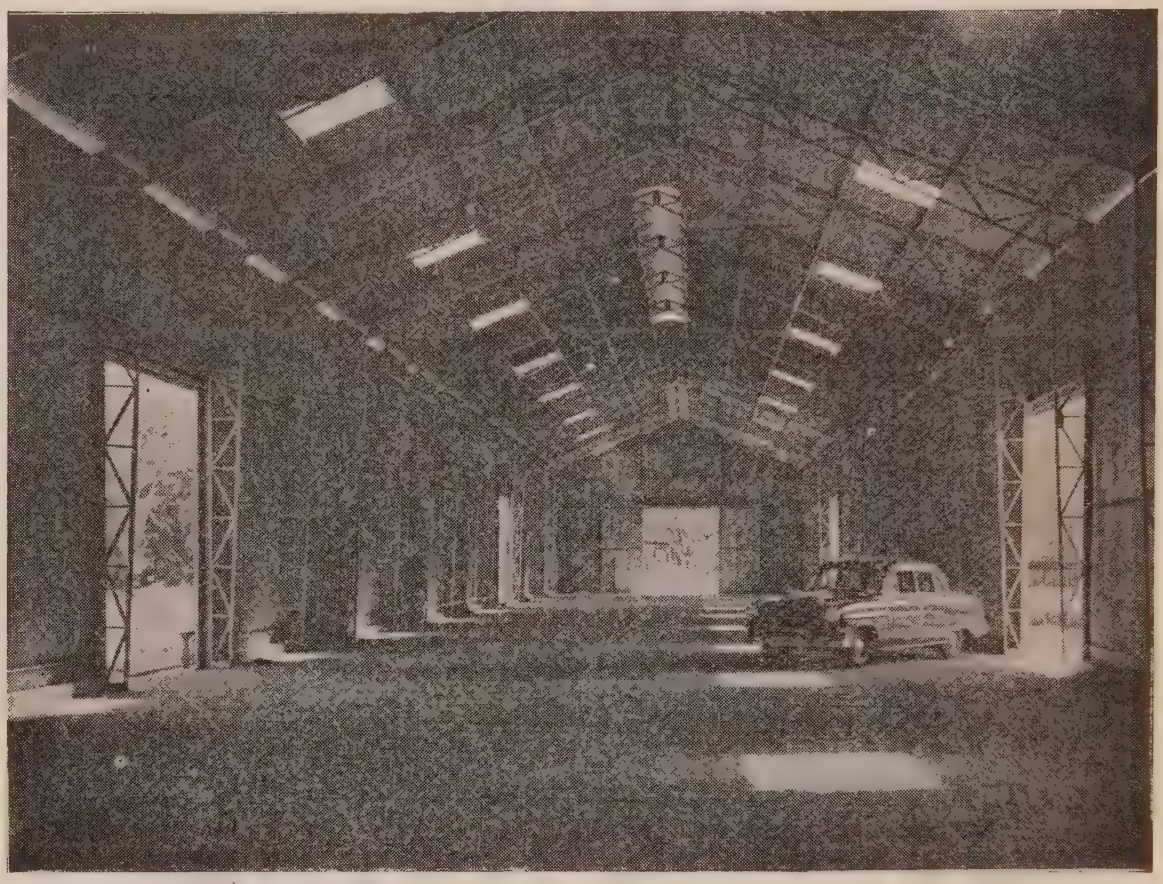

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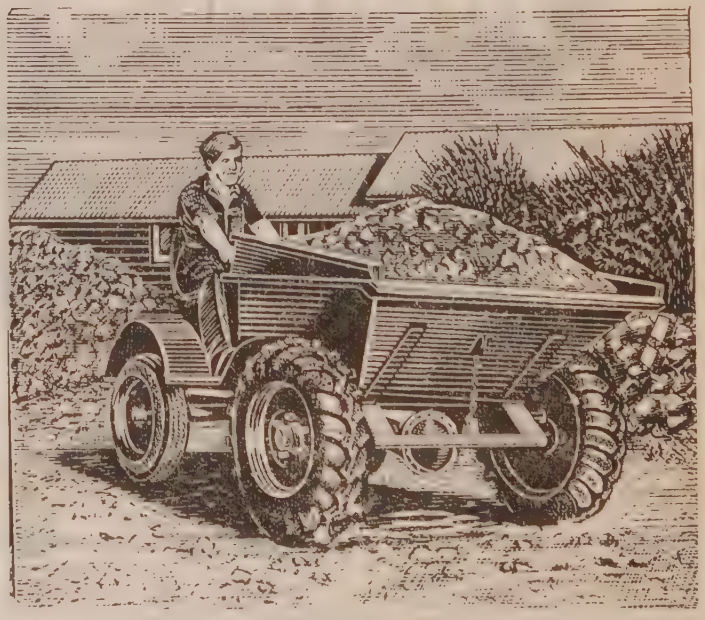

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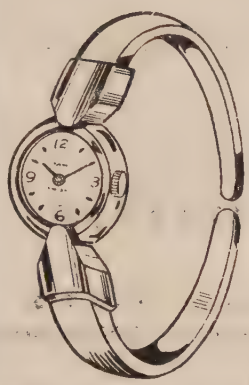

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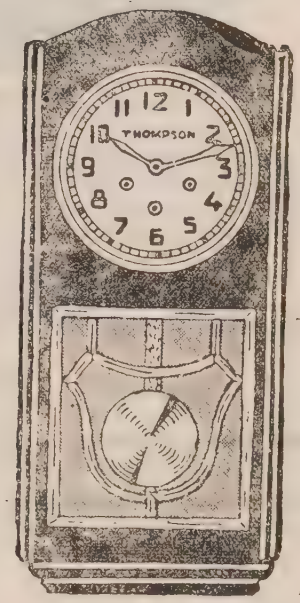

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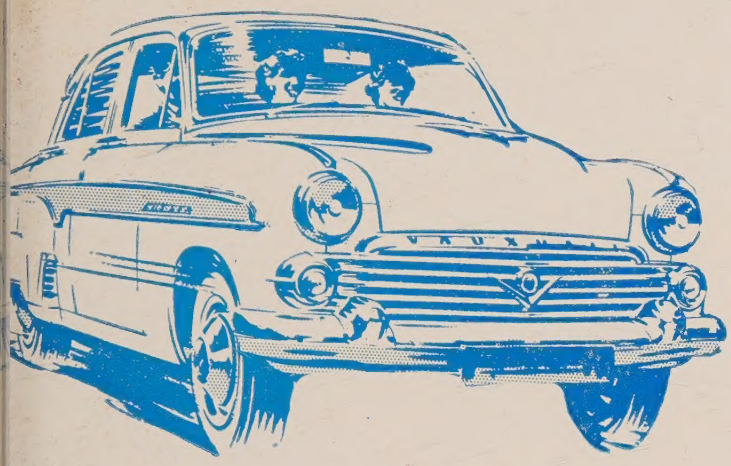

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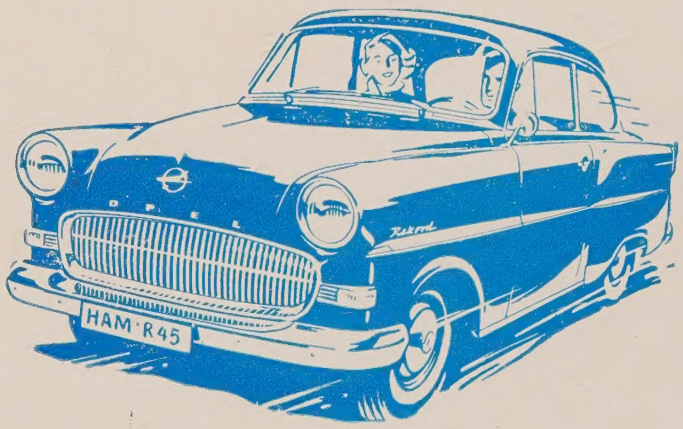

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